

Church Management

Number 10

July 1961

Volume XXXVII

Featuring the Protestant Church Buyers' Guide
Which Tells You Where to Buy Church Equipment

A PLANNING ISSUE FOR THE YEAR AHEAD

Sermon Calendar for the Year, Sunday
by Sunday

Liturgical and Executive Calendar

Recommended Organ and Choir Music

Handbook of Dedications

Fifty-One Court Decisions

MAGAZINE MATERIAL

Good Pastoral Prayers — help in this
important worship technique

How Effective Is Your Church Music —
practical suggestions

Church Sextons Are Important — ideas
for better efficiency

The Minister Takes a Wife — the mistress
of the manse has her say

India Welcomes The Christian World —
looking to the New Delhi meeting

Priming the Preacher's Pump — source
material for effective sermonizing

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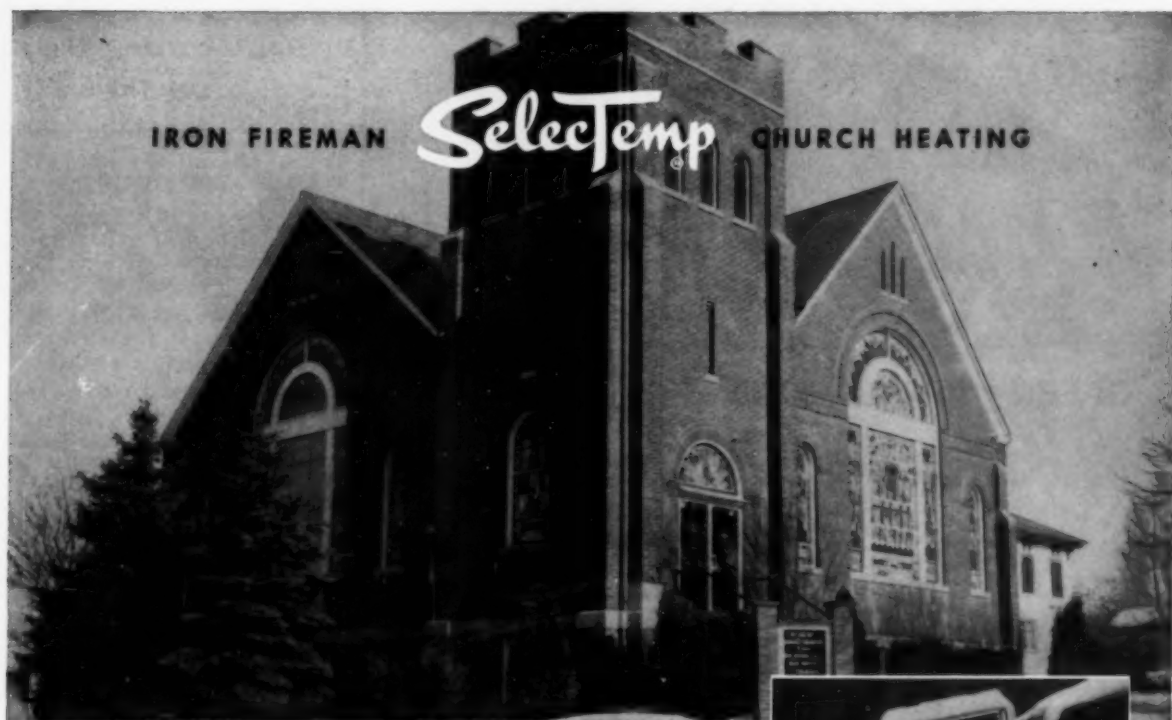


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Let Them Say

**WANTS LESS BUILDING
MATERIAL**

Dear Sir:

Let me compliment you on the May issue. I especially enjoyed the articles "Sermon Writing—Tough Task" and "The Preacher's Barrel." This is the type of material that I hope you will include more often, and less on architecture and modern church buildings. A lot of us preachers are not building new buildings (and wouldn't use the modern style if we did), but we are all preaching right along each week.

Paul E. Grimes
Elsberry, Missouri

DANGEROUS CARTOON

Dear Sir:

Regarding your sketch with "Ministers' Vacation Exchange," although I realize it is intended to inject a bit of humor, it raises the question if even under such circumstances the clergy should be shown violating a law. I understand that no one is to be in the trailer section while en route.

Walter J. Lindeman
Lindsay, California

**SEPARATION OF CHURCH
AND STATE**

Dear Sir:

Your April editorial "Protestant Churches Must Face Facts" has interested me enough to read it several times and caused me to do some underscoring. Would it not be good to admit the Protestant idea of being a Protestant nation was merely a creation of Protestant thinking from the beginning and never was a fact?

Mr. Kennedy has declared his faith in complete separation of church and state, his opposition to a representative to the Vatican, and his conviction that the Supreme Court has decided church and state are separate. Furthermore, Mr. Kennedy has declared he believes himself a faithful Catholic.

For my part I can accept Mr. Kennedy's sincerity and honesty all the way. I would correct him when he talks about the burden of the Catholic people in a double school support. Instead I would raise the question of whether they are not paying for the privilege of keeping their children in a complete Catholic (please turn to page 7)

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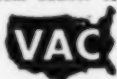
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In the August Issue

CHURCH MANAGEMENT

CHURCHES MOVE INTO PUBLIC EDUCATION

DAY NURSERIES, KINDERGARTENS, ELEMENTARY SCHOOLS

SEVEN CHURCHES CONTRIBUTE
TO SYMPOSIUM

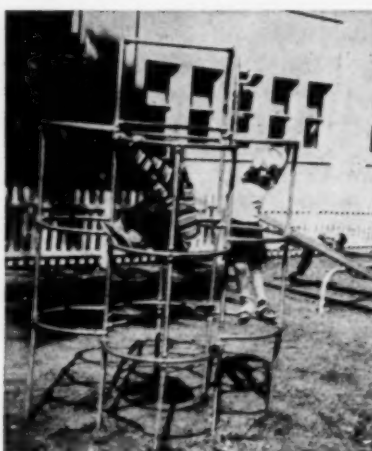
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HOW TO ORGANIZE

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PROBLEMS OF
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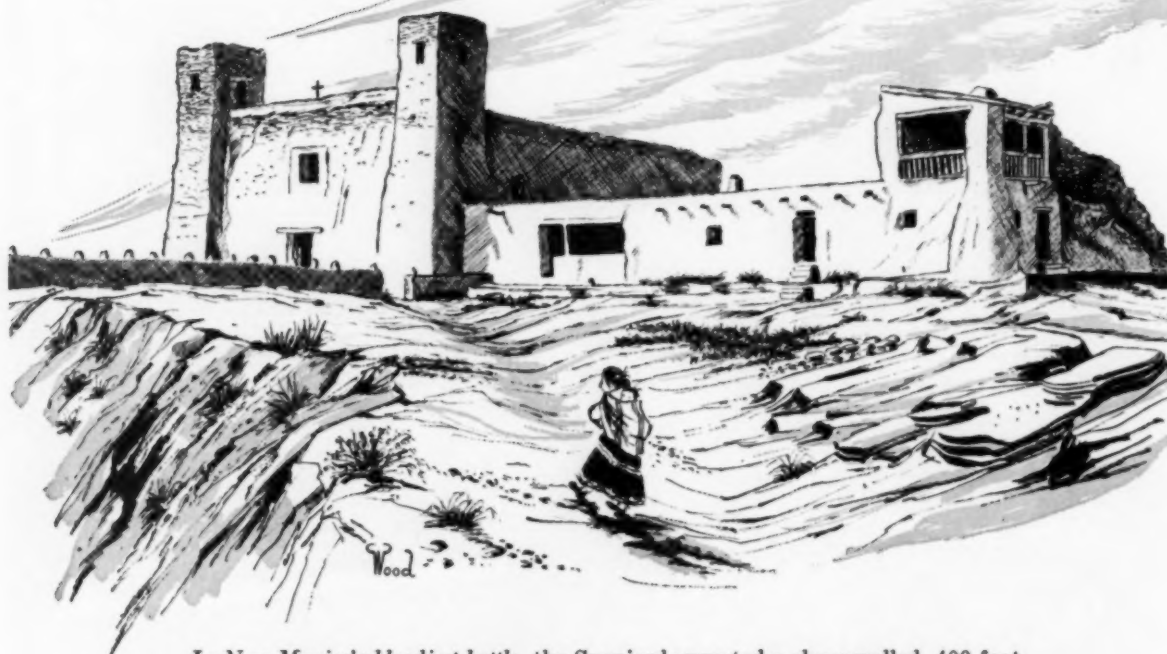
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THEY SAY; WHAT SAY THEY?

(continued from page 2)

influence.

But let's go back to Mr. Kennedy's declared fundamental beliefs. If the non-Catholic accept and support these declared political statements, will not the Catholic hierarchy be compelled to declare whether the President's point of view is the Catholic point of view? While the hierarchy of the Catholic Church can easily justify ignoring Protestant outcries for clarification, can it ignore the President of the United States? I believe not.

Like you, I have little patience with the non-Catholics who fail to respect the great contribution of the Catholic schools. I have given the Catholic schools sizeable amounts of support and expect to give them more. If we can come up with a reasonable way to recognize the Catholic tuition costs as an income tax deduction, it would certainly seem the public owes this. However, the important thing to me is whether the non-Catholic population is ready to support the President's point of view and encourage it to become a firm principle.

Ivan S. Justice
Elyria, Ohio

HOW LARGE SHOULD A CHURCH BE?

Dear Sir:

Two editorials in the May issue provoked this letter. The first was one of the all-too-frequent pot shots at Carson Blake's merger proposal; the other had to do with the ideal size church. There appears to be a basic inconsistency between the two.

In the first place no one hopes or expects to get the great monolithic church you seem to feel is implied in the merger proposal. On the other hand the one thing that militates against ever achieving anything like the ideal sized church is the wasteful dissipation of Protestant resources through meaningless denominationalism.

The time is long since passed when the Protestant church can afford the dubious luxury of its extreme individualism that expresses itself in the plethora of competing, struggling, and ineffective churches one finds in every city, village, and hamlet of America. In this predominantly rural country there are 20 denominations with 106 churches, for a total of 17,000 members. On the other hand our Roman Catholic friends contribute 60 percent of the church members, for a total of 25,000 in 27 strong,

effective churches.

Whereas our communities appear to be over-churched, in reality they are under-churched, none of them ministering effectively to their communities.

It seems to me that journals such as yours could render no greater service to the church than to project studies and propose ways and means of eliminating this sinful waste of human and material resources.

No church ought to exist just to please the individualistic tastes of its members—or more precisely, for purely social reasons—but only to advance the Kingdom of God. The church that spends all its resources just to stay alive is not a church—it is something else. You forgot to mention the benevolence budget in your description of budget needs. Perhaps a better measure of the ideal sized church would be the percentage of income spent on the world-wide mission of the church. It ought not to be less than 50 percent of the current expense budget.

I sincerely wish someone with a voice could get excited about this and plant the kind of seed that might bear fruit within the next generation. If we don't, Protestantism will indeed become a spent force in American life.

Paul P. Hagen
Olean, New York

PAUPER FUNERALS

Dear Sir:

Rereading some year-old copies of *Church Management*, one magazine which is never thrown out but kept for its usefulness and value, I read again the article by Hamish Lowrie entitled "The Funeral the Customer Wants" which appeared in the March 1960 issue. On page 28 the undertaker says:

"When I bury transients . . . who have no one to claim them, I bury them at a loss. . . . The authorities allow us . . . \$75 . . . and out of that I have to pay the clergyman \$10 for officiating, provide a decent casket, . . ."

I would just like to say that in every parish in which I have served it has never been long before there has been a contact with the funeral director (usually he lived next door to the manse!), and I have made it my business to say to him: "Should you ever have the funeral service of a transient, you may call on me to read the service with this proviso: I will neither expect nor accept any honorarium under such circumstances. I shall gladly read the funeral service."

(please turn to page 22)



Famous church buildings of America series—#10: ACOMA MISSION, Acoma, New Mexico

HOW DO MINISTERS SEND THEIR CHILDREN TO COLLEGE?

A minister's budget seldom allows much college financing from home. Most ministers' children who cannot qualify for scholarships must work while they go to school—or forego college.

Saving for a child's education is arduous. It means a substantial sum must be set aside from each year's salary during the period the child is growing up. On a minister's salary and living expenses, such plans are often sacrificed. And scholarships cannot always be depended upon either—they are limited both in number available and the amount they contribute to the overall college expense.

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National Association of Church Business Administrators

Within the pages of this issue of *Church Management* you will find a four-page insert covering the work of the church business administrator. This space is given in recognition of the fifth anniversary of the organization which will reach its climax in its fifth annual convention to be held in Tulsa, Oklahoma, on July 17, 18, 19, 20, and 21.

This is a unique organization composed almost entirely of lay men and women who serve our larger churches as business administrators. The profession seems to have come to our churches at an appropriate time. Memberships have been growing rapidly. Thousands of Protestant churches now have multiple ministries; hundreds have budgets of more than \$100,000 per year; thousands have erected new buildings which require skilled supervision and careful purchasing.

Like most church activities—church Sunday schools, youth organizations, and women's associations—the movement started at the grass roots. National church boards did not sit down and decide that the local churches needed administrators. Local churches directed by skilled business men saw the need for this type of leadership in their churches.

Now the denominations are recognizing the need for this lay activity. The Southern Baptist Convention probably stands first in officially greeting the movement. Some Methodist conferences have given them official recognition. The Presbyterian Church in the United States (the southern church) has within the last few weeks brought its administrators together for official blessing and direction. But the need preceded official action.

The editor sat in on his first meeting of a group of local church administrators in the summer of 1955. Webb B. Garrison, then with the Board of Education of The Methodist Church, now pastor of Roberts Park Methodist Church, Indianapolis, invited me to sit in as a resource authority for an organization of Methodist church administrators which was held at Lake Junaluska, North Carolina. The group was small, but some came from a great distance. Texas was represented by J. T. Carter of the First Methodist Church, Lubbock, Texas.

The following year Mr. Garrison renewed the in-

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itation for a meeting which was held in Oklahoma City. The group here was larger and more highly specialized. The foundation for the organization was laid at that meeting, and the following summer (1957) the organization was completed at Dallas, Texas.

We were pleased to receive an invitation to attend the organizational meeting for the Presbyterians (U.S.), to be held in Montreat, North Carolina, on July 12, 13, 14, and 15. This definitely shows a growing interest by the denominations in the profession of church business administrator.

To our minister readers I would like to add this word. My association with the church business administrators has revealed that these people, who come from various professions and callings, come to the church with a sense of Christian stewardship. Their motivation is the desire to serve the church of Christ with the talents and training which they possess.

The Stars Still Call

Nations, like individuals, must have times of discouragement and fear; but they are, as well, given to hours of inspiration and hope. As I write, America is experiencing moments of high joy because a young navy officer, Alan B. Shepard, has been pulled out of the Caribbean waters and placed safely on the deck of the carrier Lake Champlain. Tense people throughout the nation relaxed, smiled, and prayed as he rode the huge rocket through space. He will share honors with a young man of the Russian army, Yuri Gagarin, whose space ship orbited the earth.

Many people have recalled the terrific tension, followed by hope and joy, when a young American, Captain Charles A. Lindberg, landed his monoplane in Paris. The date was May 20, 1927. The nation, then in the early stages of depression, was fearful. Scandals and crime filled the newspapers. I was in New York at the time and recall very vividly the immediate spirit of confidence which followed this event.

But by some strange quirk of mind and conscience my own memory goes back to the first announcement of another great achievement. It was in the summer of 1909. I was the student pastor, during a vacation season, of a small Methodist church in Nelson, Pennsylvania. I had journeyed to the neighboring town of Wellsboro for an examination by the district conference.

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Church of Christ	26

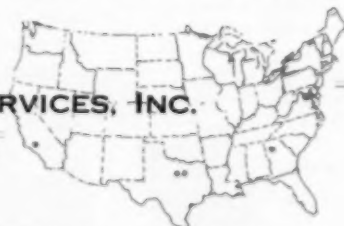
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a messenger came into the church. He whispered to the usher who permitted him to go to the chancel. Given a chance to make an announcement, he said simply:

"The newspaper wires are carrying the message that Peary has placed the American flag on the North Pole."

Discovering or reaching the North Pole was no simple matter. Robert Edwin Peary was an engineer with the United States Navy. His first assignment to the Arctic region was in 1886. From that time most of his efforts were directed to that conquest. But it was not until April 6, 1909, that he, accompanied by one Negro attendant, four Eskimos, and forty dogs, planted the American flag at the Pole. Methods of communication were slow. It was in July or August that the great event was made known in America.

Public sentiment was not universal. Dr. Frederick Cook, who at one time had served under Dr. Peary, had filed papers months before showing that he had reached the Pole a year before. The papers submitted by Cook were found to be fraudulent, but not until after he had gained much fame and money as the "real" discoverer of the Pole.

Glory was belated for Robert E. Peary, but it did come. Even though these accomplishments lie in the field of material progress, the glow of personal achievement spreads its rays over other areas of life. Men and society still hitch their wagons to the stars.

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Pastoral Prayers

Vernon Bigler*

Nothing in a service of worship is potentially so helpful, actually so mediocre, as the average pastoral prayer. Nothing is more annoying or more destructive to a spirit of worship than a pastoral prayer which is poorly prepared and delivered.

Like all ministers, I look forward to worshiping on vacation Sundays, at special services and conferences, or at ministerial gatherings from time to time. How often I have participated in such a service, which moved with dignity and beauty through the hymns and collects, the creeds and scripture, suddenly to feel it bog down when the pastoral prayer arrived.

Most pastors carefully prepare their sermons. They meticulously select scriptures and hymns. They encourage the preparation of music by the organist and choir. But they stand before God to pray as unprepared in their inexcusable extemporaneousness as if they were making conversation with the grocer boy on the street corner. In the pastoral prayer one is exposed to the most hackneyed phrases and the most trite language that is to be found anywhere in our American culture and subjected to the most inexcusable trivia that it is possible to imagine.

It is not uncommon for a pastoral prayer to run for seven, eight, or ten minutes in length, to be repetitions, filled with shop-worn phrases and religious clichés, to follow a spoken pattern of holy intonation, and include endless subordinate clauses and meaningless flights of oratory.

Yet the pastoral prayer can be redeemed from its sterility! We cannot all pray with the finesse of Peter Marshall or the prophetic consciousness of Walter Rauschenbusch. But we can follow some simple disciplines that will lift prayer from its deadness into life, and transform it from the commonplace into heaven's east window of the soul. I would suggest some of the principal disciplines which are necessary if this is to be accomplished.

*Minister, Centenary Methodist Church and Wesley Foundation, Terre Haute, Indiana.

The pastoral prayer should be brief. A prayer from the pulpit should rarely be more than three minutes long, and usually it should be shorter than that. The Lord's Prayer has only sixty-eight words; but it stands before us as the greatest prayer ever prayed. The late Peter Marshall's prayers have been widely acclaimed. Even a casual perusal of them will impress the reader with their brevity. Seldom more than two hundred words in length, they are to the point. They waste no words. They leave the hearer or reader eager to worship on another Sunday, that he may be blessed again with the refreshing spirit that spills over from them like a breeze from an open door to God.

The length of three minutes duration is not an artificial limit. If any pastor doubts the wisdom of this somewhat arbitrary length, let him time a prayer of a fellow pastor while watching a congregation. He will note the devoutly bowed heads as the prayer begins. He will sense that the people have come to attention and that this attention prevails for a minute or so. He will discover, if he watches closely, that there may be some scratching and shifting of feet at the end of two minutes. But by the end of three minutes it will be obvious that the people are uneasy. There will be stirring and rustling of papers. It will be evident that the congregation is of a wondering mind. Three minutes is about the time span which most congregations have. No pastor should stretch his good luck beyond the limit of the average man's acute attention.

A good pastoral prayer should be written in full. A minister who forces himself to write his pastoral prayer will soon eliminate most of the repetition which occurs. Writing will force him to use new and different phrases. He will also find that writing helps him to say exactly what he wants to say. The minister who writes his prayers will discover before long exactly how much paper is required for his particular long hand or typing in order to fill the two, two-and-a-half, or three-minute limit which he imposes upon himself. In my writing,

which is somewhat cramped and meager. I use one-half page. The prayer is between two and three minutes in length. But I often write and rewrite several times in order to get into my prayer all that I want to say in a quick and direct way.

The pastoral prayer should be simple. If brevity is important, simplicity is mandatory. Flowery language and long involved phrases are not only unnecessary but detrimental. The Lord seems to understand simple Anglo-Saxon words and may even prefer them to certain language that comes to us in more ornate form. When the *Boston Globe* once reported concerning an invocation offered by a famous clergyman in the city of Boston, it opened its paragraph with these memorable words, "Reverend . . . gave one of the most eloquent prayers ever delivered to a Boston audience."

There is some question as to whether the *Globe* reported accurately what happened, but it is possible that the report was true. The prayer may well have been delivered to the audience, rather than to God. We may suspect that the audience appreciated it to some extent, although it may not have particularly impressed God. Perhaps the old country preacher more nearly caught the spirit of prayer when he was carried away one Sunday morning with pity for one of his flock, praying to the Almighty, "Oh Lord, we are a poor widow and three children."

Though such naivete is hardly in keeping with most modern pulpits, it has the obvious advantage of simplicity. It is likely that the Lord knew exactly what the dear brother meant when he prayed such words.

Simplicity does not imply slovenliness or poor preparation. Indeed, the hardest prose to write is simple prose. Simplicity implies adherence to fundamental principles of writing, the first of which is to compose with easily understood words. Note the individual words of the great general prayer of confession.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the

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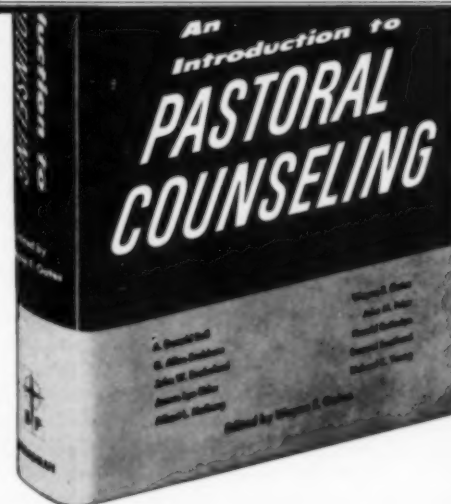
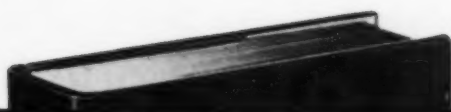
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thoughts of our hearts by the inspiration of thy holy spirit that we may perfectly worship thee, and worthily magnify thy holy name.

As one reads, he is struck with the stark simplicity of these words: *desires, open, cleanse*. All are simple and powerful words. Thus the prayer stands with no excess verbiage and no pretensions.

The prayer should avoid involved and lengthy clauses and phrases. For the most part, only brief and simple modifying clauses should be used. Note the construction of the Lord's Prayer. It begins with the words "Our Father." These two words are modified by a very simple clause, "who art in heaven." The next statement, about the nature of God, is completely lacking in complexity: "Hallowed be thy name." The prayer moves throughout its entirety with such uncluttered grammatical construction.

Occasionally a series of modifiers may be used, but only if their reference is clear and their construction simple, as in this series: "Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men. . ." This familiar prayer has a number of modifiers; but each is unmistakable as to its reference. All of them refer to God, and he who prays cannot mistake this fact.

The clauses and phrases should not lead us into dead ends and blind alleys from which we cannot extricate ourselves. The construction should be of simple sentences and short compound sentences, with only sparse use of phrases and clauses to modify the strong nouns and verbs which we use. One technique which is effective is to use a number of simple sentences to form a series. Thus, a pastoral prayer may read: "We remember with grief the times we have lost our tempers. We recall with shame the moments spent in idle gossip. We confess with sorrow the dishonesties that have crept into our lives unbidden. We acknowledge with contrition the many times when we have been less than good and other than Christian." Sometimes a group of phrases or clauses in a series is effective, but only when all references are crystal clear as to reference and simple in construction. Thus: "We have come here with ambitions and goals: some for jobs we seek, some with cares and anxieties about grades, some with concerns for our church and its future, and others with fears and hopes for home life."

Should Be Direct

The pastoral prayer should be direct. The difference between brevity, simplicity, and directness is slight, but it is significant enough to mention.

We should not camouflage our ideas when we pray. I recall hearing this phrase in a pastoral prayer, "Our Father, bless all these, thy dear creatures gathered here in worship and scattered throughout this community and other communities where various pastimes and activities have taken them on this day of rest, whose loved ones once alive and happy with them have now stepped across that dividing line which marks the great beyond from the here and now into the beautiful country of eternal sunsets. . ." What the praying pastor meant to have said was, "Our Father, bless those whose loved ones have died." Why didn't he say it and get on with his prayer?

One Sunday I heard this awkward phrase: "Be with him who, in the discharge of his patriotic duty in a country which he has long served and nobly led, this day leads our Nation as its highest and chief executive." More direct would have been this simple statement: "Our Father, bless the President of the United States."

The pastoral prayer is the prayer of the congregation. It should be prayed to God, but with the constant awareness that a congregation is listening. It is their prayer which we lift in their behalf. The pastor stands as priest for his people when he addresses God in the morning worship service. He should gather the aspirations, the hopes, the heartaches, and the fears of the people. He should make these aspirations, hopes, heartaches, and fears clear to them, and state them in such a simple way that there is no doubt on the part of any person as to the meaning of the words. Nevertheless the pastoral prayer should not preach to the people or address them as such.

I recall the prayers of a beloved pastor whose life was a great blessing to me, but whose prayers left something to be desired. He inevitably used prayer to instruct and preach. Thus he would be carried away as he thought of the wonderful things he would like to say to the people about love: "As the beloved Saint Paul has said in his thirteenth chapter of First Corinthians 'Love suffers long and is patient. . .'"

Such praying may or may not be good homiletics, but obviously it is preaching and not praying. It reminds us of the

zealous pastor who began his morning petition, "Oh Lord, as you have undoubtedly seen by the morning paper. . ." A prayer should not be addressed to the people. But it always should be prayed in their behalf.

It lifts the petitions, the needs, the innermost feelings of the people. But it lifts them before God, on his great throne. It does not speak or preach to the people, but it speaks to God. Thus, the prayer should be in the third person when it refers to the needs of the people, or in the first person if the pastor includes himself in the petition. Its form of reference should always be God Almighty. We never pray, "We thank God because he is good." Instead we pray, "We thank thee, God, because thou art good."

Common Elements of Prayer

The pastoral prayer should contain the common elements which mark the greatest prayers we know. These elements may include adoration, confession, petition, thanksgiving, intercession, and in some cases other elements. For the pastor who has not been writing his prayers, a good beginning is to follow consciously for a few Sundays—until he achieves more freedom in the act of writing—a simple outline similar to the following:

1. *Adoration*. Address God with words of endearment or appreciation; "Almighty God, Father of us all and giver of every good and perfect gift, . . ."

2. *Confession*: "Forgive us this day of all the sins and transgressions which we have committed against thee. For moments of doubt and mistrust accept our confession. For times of anger grant us pardon. From the sins of the flesh cleanse us. And for evil thoughts and unworthy desires forgive us."

3. *Petition*. There should be a section of petition. Here we gather together the hopes and aspirations which fill the hearts and spirits of the people. It is here that real pastoral insight and sensitivity make themselves felt. As pastor of a predominantly student congregation, I included these words in a prayer one day last winter as the students of the congregation were about to enter final examination week, "Our Father, guide those who study to prepare for the final examinations to come. Lead them to think clearly and to act honestly. And teach them that knowledge without integrity is an empty blessing and that facts void of truth will not save." I was
(please turn to page 23)

How Effective Is Your Church's Music?

Barbara J. Owen*

Church music in America today presents a varied and, to the casual observer, a confusing picture. On the surface one would expect that the best and most effective music programs are to be found in the largest and most well-to-do churches. Although this is often the fact, there are numerous cases of small, low-budget churches which in their way maintain a highly effective musical ministry, while the music in some of the larger churches is often little more than a comedy of errors.

Size and budget alone will not guarantee a truly meaningful ministry of music. They are but tools which can be used both wisely and foolishly, or not at all. When a small church outdoes a large one in the quality (if not quantity) of its music program, it is because it has made the maximum use of its meager resources while the large church has hardly tapped its potential at all. As in all church activities, the proper utilization of present resources is of utmost importance.

But perhaps this is getting ahead of the story. What constitutes a ministry of music? There are many intriguing popular notions regarding the function of music in a church service. According to one, it is entertainment for the congregation. According to another, it is a sort of request program where members of the congregation can hear all their favorite old numbers weekly, and woe betide any organist or choir director who slips in something new. According to another, church music is a kind of sentimental soothing syrup to take one away from the harsh realities of the world—or the sermon. There is even an ultra-pragmatic notion in the minds of some (and this occasionally includes ministers) that church music is a species of sanctified "Muzak" to cover up the mechanics of the service, provide an atmosphere for pious prayer, soften the torrent of Babel at the end of the service, and render more holy the clink of hard cash in the collection plates.

All of these theories are, of course, immensely interesting; but, unfortunately, none of them have anything to do with what one could call a ministry. The nineteenth century transcendental-

*Organ consultant, Hingham, Massachusetts.

ists came close to one way of looking at it when they maintained that we can worship not only in the beauty of holiness but also in the holiness of beauty. This is one way in which music can minister to us, and it presupposes that music is always beautiful. Too much music is offered in our churches which is neither truly beautiful nor beautifully performed. It would make any listener who is really interested in worshipping in the holiness of beauty squirm.

Badly written, tasteless, secular, even "corny" music is frequently performed in churches by musicians who often know better, on the premise that "the congregation likes it." Of course they like it! It is all they have ever heard! This sort of thinking stamps a church as an adherent of the entertainment or request program theory from the start. It seems never to have occurred to anybody that the congregation might learn to like better music if they were ever exposed to it, and, having been weaned away from the entertainment principle, might come in time to find deep worship values in truly great music.

Music badly performed has even flimsier excuses. Generally it stems from two basic causes: The musicians are attempting works too difficult for their skills or they simply haven't practiced enough. The cure for the first evil lies in the discovery that much truly fine and worshipful music is available in simple arrangements, if one will but look for it. The choir has no tenors? There is an enormous amount of music now being published for sopranos, altos, and baritones, and a lot of it is adapted from good four-part classics. The choir has no men at all? There are just as

many fine compositions and arrangements for women's voices only. The organist can't play the pedals? Fine organ music for two staves can be found in abundance in the catalogs of almost all the major publishers. Sometimes it is merely a vain matter of "keeping up with the Joneses." A church with perfectly adequate facilities for handling large amounts of music of medium difficulty feels that it has to tackle extremely difficult works just because some larger church with even better facilities does. There is no loss of face involved in performing easy music as long as it is performed well and with understanding. The disgrace lies in presenting music for the glory of God and doing it badly.

The cure for the second evil should be obvious, yet numerous choirs in churches of all sorts and conditions get up every Sunday morning and mangle an anthem (even an old familiar "chestnut") after only a single rehearsal, and the organists who sight read their hymns week after week are legion.

Bad music badly performed calls attention to itself and its performers. Great music well performed directs attention to God. Even small churches, properly motivated, can have a significant music ministry by recognizing their limitations and exploiting their assets in performing good music suited to their resources. And how much greater is the opportunity in larger churches, all too many of which are guilty of glaring negligence of this opportunity.

Presuming that a need has been established for beautiful music well performed, in what other ways can music minister? One way that should be self-



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evident is through the heightening or augmenting of other elements in the worship service. One of these is the sermon. Music which has been chosen with a sermon theme in mind, when this is possible, can often help to bring points home more clearly and to strengthen the theme. Even more valid is the selection of music to suit a special occasion or season, even in nonliturgical churches. Many a meaningful Reformation Day service, for example, has been built around the stirring music of "A Mighty Fortress," called the Marseillaise of the Reformation. Anthems for all voice combinations have been based on this great chorale, and chorale-pretudes for organ have been written on it by numerous composers spanning a period of four centuries, including the great Bach and many of our best present-day composers.

Partly related to the above points, and too often neglected, is the fact that music—choral and solo music, anyway—can also minister through an understanding presentation of the words. Scriptural and hymnic texts which have had little meaning to individuals in the past suddenly come to life when set to great music. Who has not felt his faith in immortality deepened on hearing a truly fine soprano sing Handel's "I know that my Redeemer liveth," from the Messiah? We are all familiar with the text, but the music heightens its meaning.

Of course the stressing of the importance of words adds still another responsibility to the choir director, choir, and soloist. They must not only sing good music, practice it well, and try to make it suit the occasion but sing it intelligibly also! A profound burden, without doubt; yet it is borne happily by dedicated men, women, and children in churches of all sizes, so there is very little sympathy that can be wasted on those who balk at the task. "We're only volunteers," somebody whimpers from the back of the choir loft. True. But so were all the saints and disciples of the early church, and most of them were ultimately martyred. Church musicians, professional and volunteer alike, are not called upon to be martyrs, but they are called on to be regular at rehearsals, to practice hard, to plan ahead, and to cultivate an acquaintance with great music.

Now that we have established to some degree what worship music is, or should be, we can return to the matter of utilizing our church assets in making the ideal a reality. The first item that comes to mind as useful is one that always

seems to be handled with kid gloves in church circles, almost as if it were a nasty word. This, of course, is money. Few well-trained church musicians are independently wealthy, so no matter how dedicated they may be they still need a salary commensurate with the work they do (which in large churches is or should be full-time) in order that they may devote the proper amount of time and preparation to that work. All too many organists of large churches with big music programs find themselves engaged in a great variety of odd jobs

SING THE TRUTH!

*"Take my silver and my gold,
Not a mite would I withhold."*

To keep church folks from
singing lies,

The lines—above—I now
revise:

*"Take these dear mites, my
gifts all told;*

*Gold, silver, greenback, I
withhold."*

Leslie Conrad, Jr.
Richardson, Texas

at all hours to make ends meet. They are caught in the big squeeze, for they can neither do full justice to their church duties nor hold any other really regular job. Many churchmen even seem to have the notion that the church musician has so much spare time that he does all these other things for recreation or perhaps out of boredom. Nothing could be farther from the truth. Just ask one of these harried individuals, especially if he is a man with a wife and five children, if he would give up his extracurricular activities of piano teaching, school teaching, organ tuning, playing at funerals, stock and bond selling, or soda jerking if the church would raise his salary. Then watch his reaction!

Many churches would be doing themselves and their music personnel a real service if they would just sit down and make a realistic revision of the music budget. How many hours does that organist or choir director spend on the job anyway? Not only at services or rehearsals but in practicing, planning, picking and buying music, recruiting new choir members, helping out at church functions and extra services. The number might be quite impressive. Remember, too, that he has to buy the music he uses personally, and that he very likely has some transportation expenses connected with his work. A good musician, paid what he or she is worth, usually means better music.

But the salaries of musicians are not the only items on the music budget. It is doubtful if there is any church in which nothing but new and unfamiliar music is being performed, and indeed this would be an unnecessary extreme. But the other extreme exists in those churches where little or no new or different music is ever introduced. A good music library is always in a state of flux. Newly written or newly edited anthems, collections, and cantatas are constantly rolling from the presses. Not all of them are good, tasteful, or suitable for a specific situation, but the alert and well-trained musician is always on the lookout for what is. Thus anthems should be continually added to the music library of the church, not in great numbers necessarily, but in some regular and orderly fashion. This requires a slice of the budget. Standards and needs change. Anthem libraries must be weeded periodically to get rid of dead wood—material that hasn't stood the test of time or which is no longer suitable—and fresh material added in its place.

Then there is the matter of equipment. A neglected and out-of-tune organ or piano is not likely to inspire very worshipful thoughts on the part of the hearer, nor is the sight of ragged music or worn and dirty choir robes going to be especially uplifting. A budget must therefore provide for regular maintenance of equipment. It stands to reason that if well kept up any equipment will not only add to the general desired impression of the music but will also last longer. There are church organs scarcely thirty years old that are virtually falling apart for want of maintenance; while others, well-maintained, are still giving good, reliable service every Sunday after over a century of regular use.

Of course, in the matter of equipment, one must count on the inevitable day when something must be replaced. The subject is far too involved to go into here, except to say that anything which is bought, be it a choir robe or a pipe organ, should be of the best quality obtainable, to give the best service and last the longest. And it is an inescapable fact that quality costs money.

But enough for the resource of money. Of even greater importance is the resource of people. Here again a large church cannot plead poverty. Any sizable church has musically talented and trained people in good quantity. True, it must hire a specially trained musician to lead its music program; but this per-

(turn to page 22)

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India Welcomes the Christian World

by Metropolitan Juhanon Mar Thoma*

When the World Council of Churches holds its Third Assembly in New Delhi, India, later this year, it will come to a centuries-old civilization—to a land which has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality."

India's sons and daughters have sacrificed everything to follow and realize the real. This is a land where thrones have been abandoned in the search for light and peace; and sceptres and swords given up in the pursuit of truth and non-violence. Therefore, the declaration of Christ as the Light of the world, the assembly theme, will strike a responsive chord in the hearts of the people of this land.

Christianity in India has been long looked upon as an exotic plant introduced by western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the church existed in South India at a very early date. Yet tradition records that Saint Thomas founded the church there, and the sixth century historian Cosmas reports that he discovered churches in Ceylon, Quilon, and Konkan during his travels, an indication that they existed long before his time.

Of the churches which Cosmas saw in his travels, only those in Quilon on the southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the church did not make a sufficient impact through missionary endeavor and other activities.

Today we have in Malabar no united church as in the beginning. There are

rather to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean Church, or the Church of the East, dating back to the sixth century. Then there are the Roman Catholic, Jacobite Orthodox, and Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body, known as Thozhiyoor Church.

The churches of Cosmas' day were in communion with the Nestorian Church in Persia. But while the Saint Thomas Christians were in communion with a foreign religious body, they were independent in the administration of their own affairs.

It was not until the close of the sixteenth century that the Malankara (Kerala) Church was brought under the authority of the Roman Catholic Church by the Portuguese who dominated the southwestern part of India. However, with the decline of Portuguese power in the middle of the next century, one section of this church declared its independence from Rome and appointed its own bishop.

To validate the consecration, a bishop from Antioch was invited to perform the rite. It was in this way that the connection with the Jacobite Church of Antioch began. In time the Jacobite Church protested against the control of the Patriarch of Antioch and established its own independence.

When British rule was established in South India at the beginning of the nineteenth century, the Saint Thomas Church (later known as the Syrian Church) drew the attention of the British Church Missionary Society (C.M.S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close cooperation between the missionaries and the Syrian metropolitan for some twenty-five years.

But then disagreements arose between the metropolitan and a new generation of C.M.S. workers, causing them to abandon their work in the Syrian Church and direct their attention to non-Christians, especially those of the back-

ward classes. It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the united church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists, and Presbyterians. (Discussions for further union of the united church with Lutherans, Baptists, and Mar Thoma Christians are still open.)

Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian Church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar as it existed before Roman Catholicism was introduced in the country.

It was the Danish mission that first sent workers to India at the rise of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July, 1706. But for some reason the Danish mission enterprise in Tranquebar gradually declined.

However, the honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. While these foreign mission organizations have carried their divisions at home to the mission field, they have done their work effectively, promoting educational, medical and social programs with enthusiasm.

Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country.

While missionary activity has not been affected by the achievement of na-

*Metropolitan Juhanon Mar Thoma, of the Mar Thoma Syrian Church of Malabar, is a president of the World Council of Churches. This is one of a series of articles issued in connection with the Third Assembly of the World Council of Churches, to be held in New Delhi, India, November 18-December 6.

tional independence, a break with this policy may be expected. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches which have not yet fully become self-governing, self-supporting, and self-propagating.

Indian Lessons in Search for Peace

It is in such a climate as this that the World Council will meet in New Delhi. The Indian church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The church in India is certain to receive great impetus with the coming of this worldwide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India, and Ceylon. It is certain that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian church.

There is also the feeling in many quarters in India that Christianity is a western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to him. The presence of eastern traditions will also help to clear up some of these misconceptions, and the assembly itself will make it clear that "we are but part of a world-wide fellowship which owes its allegiance to the one Master whom it declares to be the Light of the world."

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the church, and can never be a mere "extra."

(please turn to page 20)

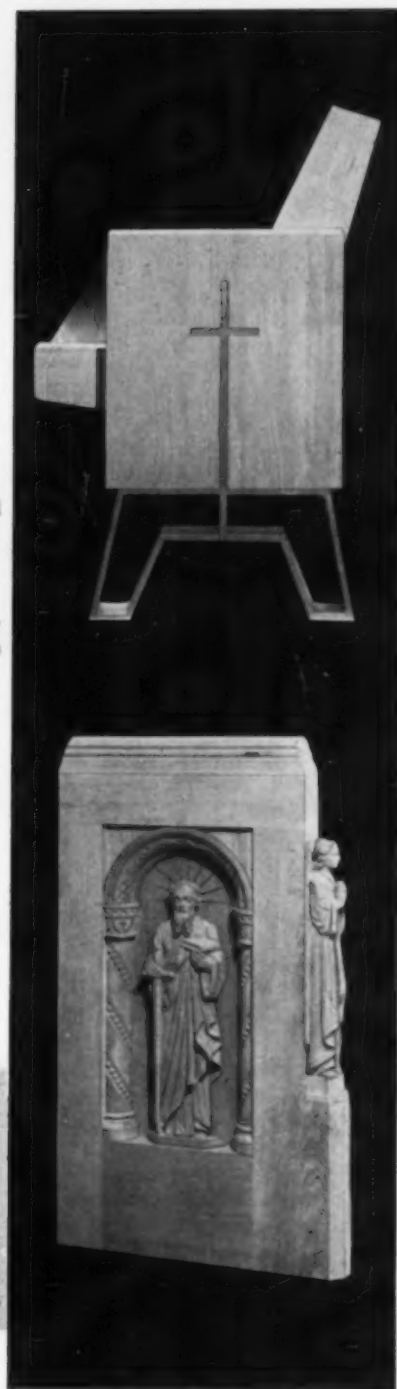
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Organizing For Successful Fund-Raising

Lowell H. Brammer*

With church membership rolls at an all time high and a steadily-increasing emphasis on the importance of religious education programs, churches throughout the nation constantly find themselves facing problems of inadequate facilities to serve the needs of their growing congregations and the widening responsibilities of their role in the community.

Church leaders, both lay and clerical, view with satisfaction the vigorous new interest in religion and the earnest search for greater spiritual understanding.

These same leaders recognize that this spiritual reawakening must bring about a sober reflection and careful evaluation of the ways in which the Church is to meet its responsibilities to those who seek to know God.

In these cold-war years, we have seen a giant wave of expansion programs sweeping across the nation. Churches in the smallest communities to the largest cities have undertaken building programs to increase their physical facilities and widening programs of service to meet the needs of more and more people in their congregations.

Time after time, individual churches have undertaken expansion programs which, of course, have necessitated fund-raising campaigns as well. But all too often, inadequate planning for the needs of a congregation, and insufficient goals to meet these need have resulted in churches discovering that they have out-grown new facilities and new programs even before those facilities and programs have been completed. What, then, must churches do to plan adequately to meet the growing demand for religious facilities and programs?

We at American City Bureau have learned in our work as consultants on

fund-raising campaigns by churches of all denominations that a basic precept for success must be a full recognition by the church and its members that fund-raising for a church is a program of stewardship . . . an act of faith . . . a reflection of Christian fellowship.

In this objective consideration, there are the elements of clerical and lay administrative leadership, the consecration of individual membership, the recognition of religious and financial obligation, the detailed appraisal of proposed physical improvements, the relationship of the congregation or parish to the total program of the denomination, and a deep understanding that giving is an attitude, not a statistic.

Fund-raising processes then become a practical application of a Christian basic: we as individuals and as groups own nothing, we merely are stewards of the blessings which we enjoy. It is a cardinal principle that the decision to give must be self-motivated, rather than imposed.

In our experience as professional fund-raising advisers, we have come to the conclusion that churches contemplating an expansion program should have a two-fold purpose:

First, a development program should be such that it will leave dividends of improved fellowship and good will, of an awakened consecration to every activity of the Church, of satisfaction of religious achievement; to every activity of the Church, of satisfaction of religious achievement;

Second, it must have a financial objective which sensibly reconciles the cost of program needs with the competence of the membership.

In establishing goals, the church leaders must make studies of facilities and of attitudes. These appraisals must be thorough, practical and spiritual. Tentative architectural plans of proposed physical improvements should be

made. And requirements for expansion of services of the church should be taken under consideration. Often such complicated studies can be more efficiently evaluated, and fund-raising goals more accurately determined by professional counsel.

I feel compelled to advise churches against setting a variety of announced goals . . . "minimum," "maximum," "practical," "challenge," "venture," and so on. There should be *one goal* which is designed to inspire maximum results related to the continuing needs, financial abilities and to the joys of real achievement.

Dedication to achieving that goal should be followed throughout all phases of a church development program. With such dedication, churches cannot and will not fail in meeting their obligations to better serve the spiritual needs of their parishioners.

— CM —

INDIA WELCOMES THE CHRISTIAN WORLD

(continued from page 19)

The church must fulfill its mission to bring light to the world by bearing witness to her Lord, as the Scriptures command.

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which

(turn to page 23)

*Chairman of the Board, American City Bureau Professional Fund-Raising Counselors, Chicago, Illinois.



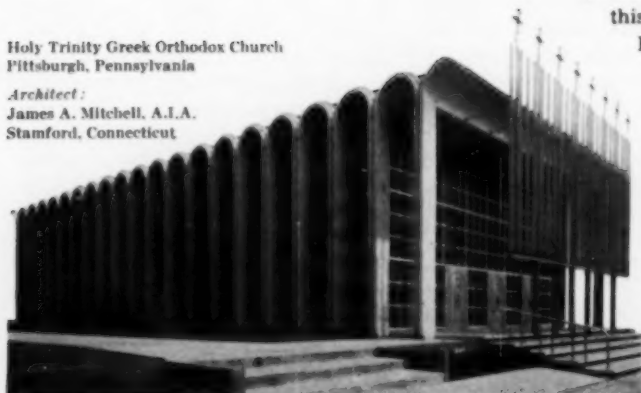
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HOW EFFECTIVE IS YOUR CHURCH'S MUSIC?

(continued from page 16)

son must have help to carry out that program, and the larger the church, the more help he will need. Everyone in the congregation, talented or not, should participate wholeheartedly and sincerely in the singing of hymns; but those with special inclination, talent, or background in singing belong in the choir loft where their abilities can be channeled into paths of greater service in the praise of God and leadership of group worship.

There are also musicians and music lovers who are not singers but who can render valuable service if their particular talents are found out and encouraged. There are the Sunday school pianists, choir accompanists, and various helpers such as librarians and choir mothers. Instrumentalists are often overlooked. Yet much great sacred music is written for instruments or combinations other than solo organ or piano, and there are many opportunities for the enrichment of the ministry of music through string, wood-wind, and brass players. The human resource is there, waiting to be channeled. Yet how many churches which have this wealth of untapped human resources exist year after year on a monotonous diet of organ solos, vocal solos, and dreary paid quartets, and still maintain that they are supporting a full and complete ministry of music! Not 'arf, as the English say.

Not 'arf, because music serves in still another way. It ministers to those who make it. The life of the church is a two-way street. The church gives many things to its members, but for an individual's relationship to his church to be a truly vital force in his life he must not sit passively back and merely receive. He must also give to the church—not only his money, for that is really the easiest thing to give, but also his time and talent, those things the sharing of which will enrich both giver and receiver. In the end, some of the happiest and most well-balanced people in the church are the givers and the servers. Choral music provides an outlet for church members of all ages to give a particular talent which others cannot give, and perhaps in many cases the only talent these people have to offer. Because they are part of the ministry of music, they also are ministered unto.

Lastly, we come to what is almost a corollary to much of the foregoing in the matter of resources. This last resource is one which a church of any size

may draw upon if it chooses. It is the great heritage willed to us by those who have gone before, the great composers of organ, choral, and instrumental music; dedicated musicologists and editors; the master organ builders; and all other artists who have made inspiring and lasting contributions to a more profound and effective ministry of music. They have been the standard setters, and those standards are high. Much that passes for church music today does not even approach those standards, and many churches seem to totally ignore this great heritage which is theirs for the taking.

To more effectively minister through music, then, a church should reevaluate its aims and its assets. Is it really making the fullest and best use of the resources of money, people, and the art of the past? Only when it can unhesitatingly and without reservation answer in the affirmative will it be ministering through its music in a vital, mature, and inspiring way.

— CM —

THEY SAY, WHAT SAY THEY?

(continued from page 7)

There have been only one or two cases in the twenty-seven years I have been in the ministry when the undertaker has called to take me up on that offer. But rather feel a protest is in order against the implication of Mr. Lowrie's words, put in the mouth of the funeral director or spoken by him, that a clergyman would accept a \$10 fee when he should know that the undertaker was actually paying that, and more, out of his own pocket!

William J. Frazer
Moosic, Pennsylvania

AIRLINES CLERGY BUREAU Dear Sir:

In your May issue there is a letter concerning the Airlines Clergy Bureau which does not consider the advantages of membership in it to be significant. The author's primary objection is to the fact that reservations cannot be made for tickets being purchased at half fare rate.

I would like to simply report that my own experience and that of several other minister friends is in conflict with the assumptions of the letter's author. We have found that by checking with the airline in advance we can get a very accurate prediction as to the availability of space on particular flights. We have found that we can go out to the

airport on the basis of these predictions and get onto a flight with little or no complications. We have enjoyed the half rate fare. Personally I would like to see a great rush of ministers joining the Airlines Clergy Bureau. With sufficient membership I believe its credit card could become a very important assistant to the busy and budget-limited pastor.

Edwin G. Capon
Cambridge, Massachusetts

— CM —

PASTORAL PRAYERS

(continued from page 14)

amazed that three different students that morning gripped my hand and thanked me, not for the sermon, but for the prayer.

The section on petition may or may not include a request for God's interceding power and grace for the sick, bereaved, and burdened, for world leaders or for some persons or groups who are specially in the thoughts of the world or the congregation. If it does lift these persons before God's throne of grace, it should not include every group in need and every interest of the kingdom. There will be other Sundays for other prayers! I seek each Sunday of the year to bring into focus some national, state, or world event. Sometimes I do this through a word in the sermon, but often by a reference in a prayer. Such a reference, if it is sufficiently casual and if it fits properly into the continuity of the service, relates worship to the life of the congregation and makes it relevant. It imparts a social concern to the whole ministry of the church and to the life of the people and saves both worship and preaching from sterility.

4. *Conclusion.* The prayer should properly end as simply as possible with the invocation of God's blessing, through Jesus Christ, his Son.

Such an outline will not be followed slavishly or constantly, but it may well become a discipline of which pastoral prayers will be delivered from the truisms and clichés, the meaningless wonderings and the uncertain verbiage that beset too many of them. It may redeem a pastor's prayers and restore them to the place they ought to have in Protestant worship.

— CM —

INDIA WELCOMES THE CHRISTIAN WORLD

(continued from page 20)

attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity

must be aware of the dangers inherent in syncretism.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment, and ignorance as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning good will rather than by force. Their examples are a challenge to those who would resort to arms. And there are many others

as well in India who have demonstrated by their lives that it is better to give than to receive.

These are but some of the things which India can teach the world as it joins in the common search for good will and peace. So it is that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the light of the world.



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The Minister Takes a Wife

Jeannette W. Lockerbie*

Does the minister take a wife? Is it not more often true in our day that the ministerial student takes a wife? He confers on her an M.R.S., whereupon it becomes her goal to spur him on to his B.D. or Th.D. (There is a move on foot to award to the wives of those receiving graduate degrees an honorary P.H.T.—Putting Hubby Through.)

His college days behind him, the minister seeks or is sought by a church, and in a very real sense the congregation takes a wife.

I discussed this matter recently with an intelligent, informed layman. My question was, "Mr. Brown, when you were in line for a civic position, did the city fathers consider your wife's qualifications and possible contribution before they appointed you?"

I am grateful that he did not give me the pat answer, "Oh, but a minister's wife can make or break her husband."

I appreciated his honesty as he said, "No! Frankly, my wife didn't enter into the picture as far as my work is concerned." He scratched his head and considered for a minute before going on: "But the church, now, that's different. We have to find out how much we can get out of the preacher's wife."

And just how much should the church expect to get out of the lady whom its minister has vowed to love and cherish?

That there are certain reasonable things a congregation can expect, no one will ever dispute. But she is a controversial creature, this minister's wife. I know. I am one of them.

Who is she? She could be Mrs. Average American, neither too rich nor too poor. (The scales would probably tip towards the poor side.) She isn't a raving beauty, but neither is she hard to look at.

Recently, while attending a conference for ministers and their wives, I remarked to my husband, "They're an unusually good-looking bunch of women."

To which he gallantly replied, "I hadn't noticed. I was looking at you."

She probably married while she was quite young, not out of college. She may

have an excellent education; may even be a qualified schoolteacher.

What does she expect from her life as the wife of a minister? Does she "enter the ministry" dewy-eyed and filled with shining resolves that fade too quickly? If so, it may be that she never squarely faced the issue, never admitted that her minister husband is public property, that the Lord who led her and her preacher husband together has first claim on him, and the congregation has second. For her, the scant "what's left."

The minister's wife must decide, early in the game, that hers, too, is a calling, that she can serve the congregation "as unto the Lord."

How else will she be able to hear the constant intrusion into her "private" life? the frustrations? the limitations? The telephone rings. She answers it and later hears, "Doesn't our pastor's wife ever go out? She always answers the phone." Or the phone rings and she doesn't answer it. Nobody answers, and some parishioner is heard to say, "Our minister's wife is never at home!"

Speaking of the telephone, doesn't it always ring just as soon as we are seated at the table? (One preacher's son I know declares that his dad's congregation has radar.) Our telephone rang one day just as we had bowed our heads to ask God's blessing on our food. At the second ring our Bruce, then around nine years old, picked up the receiver and began, "Dear heavenly Father . . ." One of the church folk, hearing of this later, remarked facetiously, "Bruce must have thought he had long distance."

As a minister's wife, I have sat and heard myself discussed by a group of well meaning women of the congregation as though I were a puppet that could not possibly have feelings and opinions. Keeping in mind that she is striving to serve God with her husband takes the sting out of much that would otherwise cause some scars.

Just because she is the minister's wife she should not expect special consideration. Some do. They take it as a matter of course that the congregation should do unlimited favors for them, that the young girls and the grandmas should baby sit for free.

To be sure, every congregation has its quota of saints who count it a joy to help the preacher's wife, and this should be graciously accepted. But the it's-my-right-as-the-minister's-wife attitude is certainly to be deplored—and discouraged.

On the other side of the ledger are there implied rights when the congregation takes a wife? What can a church reasonably expect of its minister's wife, apart from the fact that she is his wife, a full-time occupation?

The church has a right to expect that she will be loyal to the beliefs her husband propagates and be an ardent booster of the church he serves. Whatever her qualifications or accomplishments, without a devotion to God and the church she must inevitably fail.

Then—and this is painfully practical—the church has a right to expect that its "first lady" will keep its White House clean, be it a parsonage, manse, or church house. This is most reasonable, since outsiders can only judge the church by what they can see. It is a known fact that many a minister has been hindered in his life work by a careless wife and a dirty parsonage.

"We can smell the minister's house before we can see it" is the indictment one community made of the church's provision for the minister and his household. This ought not to be. While money may be a problem, and often is, soap is one of the cheaper commodities.

"But I am so busy with my family," some young ministers' wives complain. So are the young women of the parish, and it may be that the would-be good minister's wife will have to start her good works right here, an example to the other young women by her exemplary housekeeping.

And the parsonage children! Reams have been written about them. On the average they are no better and no worse than the neighbor's kids. But they live in a congregational fishbowl. Preacher's kid goes wrong! That's news! Preacher's kid is a law-abiding, worthwhile citizen. That never makes the headlines.

Nevertheless, the church has a right to expect that the parsonage children will not bring discredit to the congrega-

*Wife of a Baptist minister, Altadena, California.

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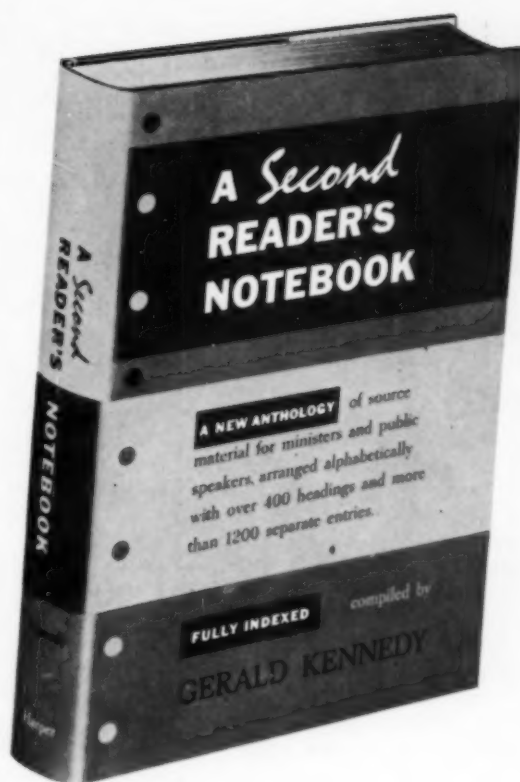
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CM-7

gation. Even while Mrs. Minister's heart goes out to them she must diligently instruct them as to their responsibility.

"I just wish Daddy didn't have such high standards for the deacon's kids," our two children have often said. For more than once they were made object lessons, often without cause, for some church official whose child was being insufferable. But kids have their own code of ethics, I found out; and while our boy might be wrongfully blamed, or even punished by his father, the children of the congregation took it upon themselves to deal with the real offender. They held court after church was out.

Christian Home

The minister's children should reflect the teaching of a Christian home, and this is all too often the task of the minister's wife while her husband dutifully tends to the flock.

"Train up a child in the way he should go" cannot be passed off with a glib explanation of their waywardness: "Oh, if my children are bad, it's because they have only the children of the congregation for examples."

It's an exacting life. But there is the other side of being a minister's wife. My own pastor's wife, Mrs. C. L. Cowan, of Hamilton, Ontario, once said to me, "My dear, ministers' wives have more nice things done for them than anyone else in the world." I have found this to be so.

The Intangibles

In the intangible things that would take pages to record, and in the visible tokens I can see in every room of our home, I have found it to be abundantly true. One instance stands out.

I am a copper lover (not pennies!), and one day when we were calling in one of our homes the lady said, "Mrs. 'L,' my sister gave this to me when I left Sweden, and I love it so much that I want to give it to you." She handed me a lovely little copper kettle which was marked "Made in Sweden."

Such expressions of love and appreciation have far outweighed any fancied disadvantages of being a pastor's wife. With David, the writer of the Book of Psalms, I can say, "The lines have fallen unto me in pleasant places,"* even when the congregation has "gotten as much as it could" out of the minister's wife who married a congregation.

*Psalm 16:6.

Audio-Visuals

Defenders of the Faith

This new series of six filmstrips with accompanying recordings is being offered by Cathedral Films, Burbank, California. Entitled *Defenders of the Faith*, the series includes biographical sketches of "Elijah, the Man of Lonely Grandeur," in two parts; "Elisha, Man of Goodness"; "Samson, the Man Who Might Have Been"; "Joshua, Captain of the Lord's Hosts"; and "Gideon, Warrior for God."

Leaflets giving transcripts of the records and instructions for using the material accompany each title. All pictures are in color.

During the years we have had the pleasure of reviewing many biographical filmstrips from Cathedral Films. They have all been good. These, however, have advanced beyond the earlier productions. One reason is that there are more frames in each title. But more than that, there seems to be more skill in bringing out the basic issues involved in each character. The two filmstrips which deal with Elijah, followed by the single filmstrip on Elisha, must be seen at the same sitting to get the full significance of the two prophets. Elijah is the lonely prophet who lives in the wilderness; Elisha, his apprentice, is the pastor who prefers the people of the towns. The closing frames, dealing with the healing of the Syrian general Naaman, are tremendous.

In each instance the producer is Dr. James K. Friedrich; the director, Jack L. Tyler; editor of the script, William R. Terbeek. Art work has been supplied by Robert Allen, Carol and Earl Marshall, and Konstantin Kusnezov. Complete set of six filmstrips and three 12 inch double faced records: \$40.50. Individual Filmstrips: \$6.00. Record (each record carries two subjects, \$3.00 each.

Oberammergau in Filmstrip

The title of this filmstrip, which comes to us from The Christian Education Press Philadelphia, is *A Meditation for Holy Week and Easter*. The program itself consists of hymns, prayers, and pictures. The pictures are made from photographs of the passion play as presented by the natives of Oberammergau. The pictures and hymns appear in the film, but the prayers are only in the accompanying guide.

The significance of the authentic re-



Scene from *How To Witness*, a twelve minute Broadman Press film. Available in color. Film presents plan of salvation in real life situation.

productions from the famed passion play, together with the well-planned program, makes it a most valuable guide for any group at any season of the year. Particularly it is directed to the Lenten season. The pictures bear the copyright of the Religious Education Press of England. The Christian Education Press has American rights on their distribution. All pictures are in color. There are thirty-eight frames in the strip. \$6.00.

What Do We See of Jesus?

An earlier issue of *Church Management* carried Part I of this two-part filmstrip. The presentation consists of photographic reproductions of famous art. The pictures for the presentation were selected by Walter R. Nathan. The continuity starts with Giotto's "Christ's Entry into Jerusalem" and concludes with "Christ Over the City," by Eberhard Tacke. In between these there are many examples from the greatest artists showing scenes of the crucifixion, the resurrection, and Jesus in the resurrected life. All pictures are in color. There are forty-four frames in the strip.

Added Feature

An added feature of this filmstrip is that it also includes a second presentation edited for children. The pictures for the children's section are selected from the adult section, but the script has been entirely rewritten to fit the younger years. This section has twenty-one frames. The filmstrip plus the guide, which includes the script for both parts of the film, sells for \$5.50.

CATHEDRAL FILMS ISSUES BIBLICAL INDEX

A new index of the films and filmstrips issued by Cathedral films is arranged in Biblical order. Starting with Genesis I and continuing I John: 16-18, the catalog lists material which fits into the Bible teachings. Any leader can now locate suitable audio visual material in as far as it is available to fit into the local program.

Cathedral has also issued two guide for the churches summer program. One offers suggestions of films suitable for the summer activities of churches, the other make similar recommendations on filmstrips. Any of these three publications will be available to readers of *Church Management* upon request either to the office of Cathedral films or to *Church Management*.

— CM —

FILMSTRIP ON BIBLE HISTORY WINS AWARD

The filmstrip, "How Our Bible Came To Us," produced for the churches by the American Bible Society, received a Blue Medal Award at the American Film Festival in New York City on April 21st. It shared honors with "Learning From the Stories of Jesus," produced by Eye Gate House, Inc. as the outstanding religious filmstrip of the year.

— CM —

FILMSTRIP SERIES ON 'BOOK OF ACTS'

A new religious filmstrip series to be used by church school teachers has been introduced by Encyclopaedia Britannica Films to provide a better understanding of Biblical history.

A unique feature is the inclusion of a teacher's guide and narration script. Weldon Johnson, EBF producer and scriptwriter for the new set, said this manual is designed for the teacher to use directly with the filmstrips. Each filmstrip frame is accompanied by a written text as a help to the teacher in preparing the lesson and conducting an exciting church school class.

The six color filmstrips, which provide enriching materials for Protestant Bible study curricula, are the first ever made on "Great Stories from the Book of Acts"—a major link in the continuity of Biblical history, according to Wilbur S. Edwards, EBF Vice President in charge of distribution.

Church Management: July 1961



HOW MUCH WILL MECHANIZED FLOOR CARE SAVE YOU?

Let's figure it out. The chart below shows the average time required for one man to mop various floor areas and the hours saved by the mechanized operation of a Clarke-A-matic Floor Maintainer.

FLOOR AREA IN SQ. FT.	ONE MAN WITH MOP	ONE MAN WITH CLARKE-A-MATIC	HOURS SAVED
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20,000	20 hrs.	1 1/2 hrs.	18 1/2 hrs.
50,000	50 hrs.	4 hrs.	46 hrs.
100,000	100 hrs.	8 hrs.	92 hrs.

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Liturgical and Executive Calendar

Norman L. Hersey*

Perhaps the name given to this calendar is not just the right title; for within the calendar you will find many dates whose religious significance may have escaped you. The calendar as compiled, has two main purposes.

First, to guide the seeking preacher through the age-old rhythm of the Christian liturgical year.

Second, to delineate festival, secular and religious days that have a bearing on the contemporary efforts of many religions today.

These diversions from the observances to which we are accustomed should offer inspiration for new approaches to true and time tested themes. Too often, we take it for granted, that our auditors in the pews know the reason why we celebrate certain days. Or, on the other hand, we forget they may not know the story that occasioned the day's observance. These avenues should be explored.

Here are excellent opportunities to use natural curiosity as a tool to further future positive action. I need not say more, for I am sure you are well ahead of me by now.

I would like to point out how well the early fathers, who set up our liturgical year knew the rules of teaching and human reaction. Note how the year follows modern techniques of suspense, climax and fulfillment. How the use of liturgical colors set the scene for a day's drama in the best-approved ways used by technicians in modern dramatic arts. Red—the color of blood, passion and pain is used on each martyr's day. Purple—the hue of mystery, obscurity and expectation is the tone for Advent or Lent and so on. But I ramble . . . seek out your own facets in this old yet ever-changing jewel God gives us each time old Earth makes its annual journey around the sun.

August—1961

- 6 Eleventh Sunday after Pentecost
The Transfiguration (see also last Sunday in Epiphany)

The glorified appearance of Jesus to his three favorite disciples on the mountain. (Matthew 17:1-8)

*Managing Editor, "Church Management."

Color: White.

- 10 St. Lawrence. A deacon. After Sixtus II was put to death in Rome, Lawrence was tortured on an iron grill over a fire to force him to reveal treasures of the Church. Martyred 258 A.D.

Color: Red.

- 13 Twelfth Sunday after Pentecost
Old Home Church Sunday
Color: Green.

- 20 Thirteenth Sunday after Pentecost
Color: Green.

- 24 Birthday of Mohammed
St. Bartholomew. Apostle. Tradition says he was flayed alive. Little is known about him except he is included in all the lists of the apostles.
Color: Red.

KINGDOMTIDE

Season of the Kingdom of God on Earth

A term created by the National Council of Churches' Committee on Worship to express the feeling of renewed activity that stirs the church as fall approaches. The Last Sunday in August ushers in the season and is called "The Festival of Christ the King". The period extends through the busy time of starting up the church's program, the commencement of Sunday School, renewal of social events etc. to Advent.

August—1961

- 27 Festival of Christ the King
Kingdomtide Sunday
Fourteenth Sunday after Pentecost.
Color: Green.
28 Saint Augustine of Hippo. Bishop of Hippo in Africa. His teachings were the basis for the doctrines of election and foreordination of the early Reformers. Died 430 A.D.
31 Saint Aidan. An Irish monk who converted northern England. Died 651 A.D.

September—1961

- 3 Fifteenth Sunday after Pentecost
Labor Sunday
Color: Green.
4 Labor Day
vance of his day was instituted in the
10 Sixteenth Sunday after Pentecost

Color: Green.

- 11 through 12th—Rosh Hashana, Jewish New Year.

- 17 Seventeenth Sunday After Pentecost
Color: Green.

- 20 Yom Kippur. Day of Atonement. Observed by all day fasting and prayer.

- 21 Saint Matthew. The Evangelist. A former tax collector called by the Master. Traditionally considered the author of the gospel bearing his name.

Color: Red.

- 24 Eighteenth Sunday after Pentecost
Color: Green.

- 24th to Oct. 1—Christian Education Week

- 25 Succoth. The feast of the Tabernacles. Harvest holiday commemorating wanderings of Israelites in the Wilderness.

- 26 Saint Cyprian. A lawyer, Bishop of Carthage. First of the great Christian theological writers. Martyred 258 A.D.

Color: Red.

- 29 Saint Michael and All Angels. An Archangel. Traditional guardian of the church against evil. Supposed to be the one to weigh men's souls on Judgement Day.

Color: White.

- 30 Saint Jerome. One of the early fathers. A hermit monk, he translated the Old Testament from Hebrew to Latin, the New Testament from Greek to Latin, hence author of the Vulgate Bible. Died 420 A.D.

October—1961

- 1 Nineteenth Sunday after Pentecost
World Wide Communion
Color: Green.
2 Simchat Torah. Festival in honor of of the ancient Jewish Law.
8 Twentieth Sunday after Pentecost
Color: Green.
12 Columbus Day
15 Twenty First Sunday after Pentecost
Laymen's Sunday
Color: Green.
18 Churchmen's Rally
Saint Luke. The Evangelist. Observance of his day was instituted in the

Church Management: July 1961

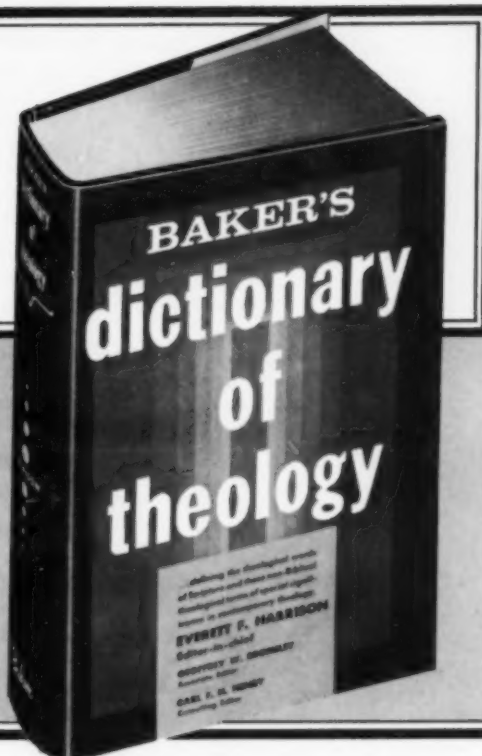
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fourth century. Last of the evangelists to receive this honor in Rome. (Tenth century).

- 22 Twenty Second Sunday after Pentecost
World Order Sunday
Color: Green.
- 28 Saint Simon and Saint Jude. Tradition names these two as brothers of Christ. Both were called "Apostles of the East". Persia was their field. Both martyred on the same day.
Color: Red.
- 29 Twenty Third Sunday after Pentecost
Reformation Sunday
World Temperance Day
Color: Red.
- 31 Reformation Day
All Hallows' Even
Color: Red.

November—1961

- 1 All Saints Day.
A festival of "All Martyrs" was celebrated in the Syrian Church as early as 360 A. D. May 13th was the day. Later it became a popular day for pilgrimages. Those coming from a distance found the season inconvenient, so the date was moved to November first in 835 A.D.
Color: Red.
- 2 All Soul's Day
A distinction was made in the early church of this day from All Saints' Day and it was observed to remember the faithful who had not achieved canonization.
- 3 World Community Day
- 5 Twenty Fourth Sunday after Pentecost
Color: Green.
- 7 Election Day
- 11 Veterans' Day
- 12 Twenty Fifth Sunday after Pentecost
Stewardship Day
Color: Green.
- 19 Twenty Six Sunday after Pentecost
Thanksgiving Sunday
Color: Green
- 23 Thanksgiving Day
Color: Red.
- 26 Twenty Seventh Sunday after Pentecost
Color: Green.
- 30 Saint Andrew. The Apostle. November thirtieth as the day of Andrew's death is based on the text of the Apocryphal book "Acts of Andrew" and appears to have been celebrated from the third century.

ADVENT

A Season of Expectancy and Hope

UPPER ROOM CITED

A citation "for superior achievement in its field, excellence in readability and make-up in keeping with its expressed purposes" has been awarded by the Associated Church Press to *The Upper Room*, interdenominational devotional guide published at Nashville, Tennessee, and distributed in 100 countries and 32 languages. The Upper Room has an estimated 10 million readers.

The occasion came at the conclusion of the annual meeting of the Associated Church Press at the Hamilton Hotel in Chicago, April 12-14, 1961.

The Citation is signed by the awards committee chairman, James M. Flanagan; the president, Benjamin P. Browne; and the executive secretary, William J. Lippard.

This is the season culminated by the advent of the messenger of the new era. A time for inspired preaching. A time when the people are receptive to the eternal truths and the messages of love and hope expressed by the age-old rituals of Christmas.

December—1961

- 3 First Sunday in Advent
Hanukah. Feast of Lights. A seven day holiday commemorating the rededication of the Temple at Jerusalem under the Maccabees. The Menorah, the seven branched candlestick is lighted in Jewish homes. One more candle is lighted each day.
Color: Purple.
- 10 Second Sunday in Advent
Universal Bible Sunday
Color: Purple.
- 17 Third Sunday in Advent
Color: Purple.
- 21 Saint Thomas. The Apostle. Missionary to Parthia and the East. Said to have built a church with his own hands in India. Killed by a spear thrown by a pagan priest.
Color: Red.
- 24 Fourth Sunday in Advent
Sunday before Christmas
Christmas Eve.
Color: Purple (Evening: White)

CHRISTMASTIDE

The Nativity Season

December—1961

- 25 Christmas Day: The Birth of Our

Lord—according to western church practice.

Color: White.

- 26 Saint Stephen. The first of the Martyrs, according to Luke, a deacon. Stoned to death in the first century.
Color: Red.
- 27 Saint John the Evangelist. Author of the Gospel and the three Epistles according to tradition.
Color: White.
- 28 Holy Innocents
Commemorating the children slaughtered by Herod at the time of Christ's birth. The early church considered them martyrs in "deed" who glorified God by their deaths.
Color: Red.
- 31 Sunday after Christmas
New Year's Eve
Watch Night
Color: White.

January—1962

- 1 Festival of the Christening
New Year's Day
The Circumcision. Observances of Christ's circumcision began in Gaul in the sixth century.
Color: White.
- 5 Twelfth Night—twelve days after Christmas. Tradition says all Christmas greens should be taken down and burned this night.
Epiphany Eve.
Color: White

EPIPHANY

The Season of the Good News

The "seeing through" or the "making clear" might be a translation of the word "Epiphany". A fine season for expository preaching, for expansion programs and for capitalizing on the vitality manifested in the congregation by the great emotions of Christmas.

January—1962

- 6 Epiphany—the day the Zoroastrian Magi brought gifts to the infant Jesus. Commemorates his baptism also. Celebrates the Miracle at Cana.
Color: White.
- 7 First Sunday after Epiphany
Christmas in the Eastern Churches
Color: White.
- 7th to 14th Universal Week of Prayer
- 14 Second Sunday after Epiphany
Missionary Day
New Year in the Eastern Churches
Color: White.
- 19 Christmas in the Armenian Church
- 21 Third Sunday after Epiphany
Color: White.

Church Management: July 1961

21st to 28th Church and Economic Life Week

25 Conversion of Saint Paul. The old Roman festival was on June 29th and was dedicated to Paul and Peter jointly, as founders of the church at Rome. Gregory transferred the day for convenience. The feast has been celebrated since the eighth century. Color: Red.

28 Fourth Sunday after Epiphany Color: White.

28th to February 4th—Youth Week

February—1962

1 Tu Bishvat. Jewish festival celebrating the New Year of the Trees. Schoolchildren accompanied by bands and musicians plant saplings on the hillsides.

2 The Presentation of Jesus at the Temple

Candlemas Day

The Purification of Mary. When this festival was begun on February 2, it conflicted with a much older penitential observance in which a procession of pilgrims carried lighted candles. (Candlemas). They are not the same services. Color: White.

4 Fifth Sunday after Epiphany Color: White.

11 Sixth Sunday after Epiphany Race Relations Sunday Color: Green.

12 Lincoln's Birthday

15 Ramadan. All Moslems must fast during the daylight hours of this, the ninth month of the Moslem year.

18 Seventh Sunday after Epiphany Universal Day of Prayer by Students Color: Green.

18th to 25th—Brotherhood Week

22 Washington's Birthday

24 Saint Matthias

Color: Red

25 Eighth Sunday after Epiphany Color: Green.

March—1962

1 Ta'anit Esther. The Feast of Esther.

2 Purim. (Feast of Lots). Celebrates the rescue of the Jews at the time of Ahasuerus by Esther. Carnival type of celebrations.

4 Ninth Sunday after Epiphany The Transfiguration (also August 6) Color: Green.

LENT

A Season of Soul Searching

Self-denial and repentance are watch-

words of Lent. Great inspiration awaits the preacher in his exploration with his people of ways to remedy injustices of this world. Searching, questing congregations will inspire him, growing attendance, multiplicity of services will stimulate him.

March—1962

7 Ash Wednesday—so called because the Lenten season of denial and soul searching began with the rubbing of ashes on the face—an ancient sign of mourning. Color: Purple.

9 World Day of Prayer

Color: Purple.

11 First Sunday in Lent

Color: Purple.

18 Second Sunday in Lent

Color: Purple

19 Feast of Saint Joseph

25 Third Sunday in Lent

The Annunciation. Celebrates the annunciation to Mary by the Angel Gabriel of Jesus' Birth.

Color: White

April—1962

1 Fourth Sunday in Lent

Color: Purple.

(turn to page 64)

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PREACHING THROUGH THE YEAR

J. FRANCIS PEAK

Minister, First Baptist
Church, Wildwood,
New Jersey.



All texts quoted are from the Revised Standard Version of the Bible unless otherwise indicated.

August 6 (continued Whitsuntide) THE KNOWLEDGE OF OUR GOD AND FATHER

Hymns: Safely Through Another Week
—Come to Jesus, Ye Who Labor—On
Our Way Rejoicing

Lesson: Ephesians 1:15-23

Text: . . . that the God of our Lord
Jesus Christ . . . may give you . . .
knowledge of him. Ephesians 1:17

“What is the strongest argument for religion?” one man asked. Another replied, “My strongest reason is that I am personally acquainted with God.” Such knowledge Paul desired for early Christians—vital, personal, intimate.

1. Knowledge of God is of utmost importance, the heart of everything else we know and do and become. There is a deepening realization on the part of many people today that life is immensely complicated and difficult, and that for their guidance and support they very much need the powerful help of God. More people than we may suppose are seeking something beyond themselves that can only be satisfied by knowledge and experience of God.

2. The knowledge of God some ardently desire and others dimly seek is found supremely in Christ the Savior. The young son of missionaries, in school in this country, when asked what he most wanted for Christmas, pointed to a framed picture of his father and said, “I want my father to step out of that frame.” This is what God has done for us in Christ; he has come close to us in the life and death of his Son.

3. This universe in which we live is not a machine. It is the work of God’s wisdom, the instrument of his purpose. Your Father, said Jesus, “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” (Matthew 5:45.) He might have said God was unfair in allowing the beneficial forces of nature to aid the evil and the unjust; he saw instead the amazing generosity of God toward all men.

4. This world is not an orphanage in which man goes his solitary way, unfriended and unaided. It is rather the home of men’s souls, with divine love like but greater than human love. We can travel upward to God by way of our best human experiences of love, for Jesus said, “If you, who are evil, know how to give good gifts to your children, how much more will your Father . . . give good things to those who ask him?” (Matthew 7:11.) We can go to God trustfully in prayer, sure of a listening ear.

5. This world is not a vast cemetery of human hopes and dreams, but a training ground for a new and greater life in a better world. Our Christian faith is that the new life in Christ we begin to live here is given larger opportunity in a new order of being. We believe this, not only because the more we live an eternal life in time the more we become convinced it is an ongoing life, but also because there is the living Christ saying, “Because I live, you will live also.” (John 14:19.)

Paul talked about a “mystery,” but there was nothing hidden or secret about it. It was the knowledge of God in Christ anyone could have in response to earnest faith. Our privilege is to pass on to others this “open secret.”

August 13 THE HOPE TO WHICH HE

HAS CALLED YOU

Hymns: When Morning Gilds the
Skies—Jesus, the Very Thought of Thee
—All the Way My Savior Leads Me

Lesson: Ephesians 1:3-14

Text: . . . that you may know what is
the hope to which he has called you
. . . Ephesians 1:18

“Is there any hope?” was the last message tapped out by men trapped in a stricken submarine. It is every man’s question in any difficult situation. Paul’s prayer for early Christians took in hope. He asked that through knowledge of God they might have hope.

1. Christian hope is based on the purpose of God. He doesn’t intend anyone to live in dark despair. He has called us to hope. He calls in the world about us—as spring always follows winter, as trees with bare branches in January become green again. Sprouting of radish seeds quieted panic and brought hope to people in Hiroshima. God calls us to still greater hope by overcoming the defeat of the cross by the resurrection of Christ, so saying, “Hold fast to hope; amazing things can happen.”

2. Our hope embraces both this world and the world to come. We are encouraged to pray for the doing of God’s will here and now. In some wonderful ways God’s kingdom has come. We are led to believe in the final triumph of God, “awaiting our blessed hope.” (Titus 2:13.) In this time of waiting, despite the world’s evil, we may hope for growth in likeness to Christ. This “is the hope to which he has called you,” and for the accomplishment of his purpose God has not only brief time but also eternity.

3. When you share this hope you can keep your head erect when other heads are bowed down by the trouble of life. Robert Louis Stevenson, making a list of his sufferings and sadness, said, “I still hope; I still believe; I still see the good in the inch and cling to it.” One man was lifted out of fear and failure to new hope and attainment when he welcomed God into his life. God intends us to walk with a spring in our step, with a song in our soul, because we have surrendered to Christ and caught his spirit.

4. Sharing the Christian hope, you can move forward confidently in times of difficulty. In our troubled world there are many causes for discouragement. Our only hope is to hold fast to God, to believe the world is still within his control, that the church will never be left without his direction and power. In personal matters the same truth holds. A man, seriously ill, had lost his will to live. Only when he regained faith in God did healing come. Renewed faith brought new hope, a new will to live.

5. When your hope is rooted in God, you can greet the unknown tomorrow with a cheer, confident that beyond darkness there is dawn; sure that whatever the new day holds, God will be in it with you. So Martin Niemöller endured long imprisonment. “Let us thank God,” he wrote, “that he upholds me as he does and allows no spirit of despair to enter into Cell 448.” It is possible to keep faith and hope alive as one man does—by repeating the twenty-third Psalm every day, affirming confidently, “I shall not want.”

“While there is life there is hope” runs an old saying, and it is true. But a deeper truth appears when we reverse the saying, “While there is hope there is life.”

August 20

HIS GLORIOUS INHERITANCE IN THE SAINTS

Hymns: Glorious Things of Thee Are

Church Management: July 1961

Spoken—I Love Thy Kingdom, Lord—
The Church's One Foundation
Lesson: Ephesians 4:1-16

Text: . . . *what are the riches of his glorious inheritance in the saints, . . .*
Ephesians 1:18

The inheritance is full salvation, everything God can do for us in Christ. But this inheritance doesn't come to us in all its fullness as individuals. It comes in the fellowship of the saints, in the company of believing men and women, worshipping and working together.

1. No one can be a complete Christian by himself alone. In Scotland a story is told about a member of a Highland parish who stayed away from church. His minister came to call, sat with him by the fireside. Then with the tongs he took a live coal from the fire and placed it on the hearth. They watched it cool down to ashen grayness. The man got the point, assured the minister, "I'll be in my place at church next Sunday."

2. Fellowship enriches faith. We cannot know "what are the riches of his glorious inheritance" except in the company of the saints—your experience enriching mine and mine adding something to your experience, even as Paul longed to see the Christians at Rome, that "we may be mutually encouraged by each other's faith." (Romans 1:11, 12.) We both need the still greater enrichment that comes from Christians of New Testament times, during the long centuries, by other Christians today.

3. Fellowship makes for stability in our faith. We cannot feel its full support except in the company of other believing men and women. Do we have doubts, ask questions? Other men and women of fine mind and sensitive spirit have traveled this way before us. In the church past and present are those who came to Christ after trying other ways of life. "Finding, following, keeping, struggling, is he sure to bless? Saints, apostles, prophets, martyrs, answer Yes."

4. Fellowship promotes expression of faith. As individuals working alone we can do some things over a limited area, but more things over wider areas can be done only in association with other people. "Go, make disciples of all nations, teaching them to observe all that I have commanded you," said the risen Christ. How can anyone who claims to be a Christian do all that is commanded if he remains apart from the church and its work?

5. No wonder Paul prayed that early Christians might come to know "the riches of his glorious inheritance in the saints." There is a glory, a beauty, a mystery, about the church, encompassing both time and eternity. Every church, however small, shares in this glory, the source of which is Christ himself. The church exists to make Christ known, to win men and women to transforming faith in him, to keep alive his Spirit in the world. The church towers above all human organizations.

Someone has written about "the bank of the saints," referring to the spiritual reserves of the church. To this bank is added deposits by dedicated Christians in every time and place; upon it we may draw for our own strengthening; to it we may contribute by our devotion.

August 27

THE GREATNESS OF HIS POWER IN US

Hymns: This Is the Day of Light—
Spirit of God, Descend—March On,
O Soul, With Strength

Lesson: Ephesians 3:7-21

Text: . . . *what is the immeasurable greatness of his power in us who believe, . . .* Ephesians 1:19

Two men, watching the awe-inspiring plunge of mighty waters at Niagara, spoke of the greater power of the Spirit. Paul wanted early Christians to know the "greatness of his power in us who believe."

1. Many kinds of power can be sought and to a degree experienced. Claude M. Bristol writes in a popular book, "There's a genuine magic in believing." Any belief firmly held, persistently visualized, steadily worked for, does yield amazing results. But when Paul talks about "the immeasurable greatness of his power in us who believe," he is thinking about something far more wonderful than any success philosophy that makes people popular and prosperous.

2. To describe the power of God in Christ, four different words are used in the original Greek. Power is first thought of as ability to accomplish what one has undertaken. It is Paul saying, "I can do all things in him who strengthens me." (Philippians 4:13.) It is a feeling of competence to deal with anything that has happened or may happen, a feeling that rests, not on one's own feeble strength, but on God's grace and power revealed in the living Christ.

3. The next word is the one behind our familiar word "energy." It describes God's action in raising Christ from the dead and our action on the basis of Christian belief. Such spiritual energy was seen in Elizabeth Fry, mother of eleven children yet busy in Christian ministries, traveling widely as a minister of the Society of Friends, initiating prison reform. To fall in love with Christ, to see what needs to be done—this releases spiritual energy.

4. Another word used to describe God's power suggests inner strength and security. Sometimes we see a person who seems to live from a great depth of being, with a poise and assurance we would like to have. Such a person is E. Stanley Jones. He declares, "One can have an Isle of Quiet Within, anywhere, under any circumstances. Peace of mind can be a fact." As a young evangelist Dr. Jones was impatient and nervous, but he found inner quiet—as we can find it, by letting the Spirit of God dwell within us.

5. The fourth word used in reference to God's power suggests rule and authority. In familiar teaching Jesus pointed to the principle for the exercise of all authority, the spirit of service. Paul spoke of himself as "your servants for Jesus' sake." (Corinthians 4:5.) The power of God in Christ is with us as we try to be good neighbors, as we bring a serviceable spirit into our daily work, as we play a creative part in the church and school, as we give time and strength to service community enterprises.

A village had never had electricity; then a dam was built, power lines erected, houses wired. The power was turned on sooner than expected. A man ran into the street, shouting, "The power's on!" Yes, God's power is on. Have faith; receive the power now!

September 3

(Labor Day Sunday)

PUT CHRISTIAN SPIRIT INTO YOUR WORK

Hymns: O Master Workman of the Race—I Thank Thee, Lord, for Strength—
My Master Was a Worker

Lesson: Ephesians 4:25-32

Text: . . . *let him labor, doing honest work with his hands, . . .* Ephesians 4:28

The word "labor" comes from a Latin word which means simply "to be tired." Here is a suggestion that we think of Labor Day as a time when all who have grown weary in their work have a chance to obtain the inspiration which comes from seeing the place of work in life, in particular to discover how we can put Christian spirit into our work.

1. "Let the thief no longer steal." Among early Christians were some who had once stolen but who now knew it was wrong to take anything from anyone. The word translated "thief" was general in meaning, however, including efforts to get a living at the expense of one's neighbors. If Paul were among us today, he would be concerned about men and women who say, "What's the use of taking that job? I can get more on relief." Such persons get their living at the expense of the community, for the payments made to them come out of taxes paid by working people.

2. "Let him labor." Labor gives one a healthy sense of pulling one's weight in the boat. For some men and women this contribution to the common welfare is obviously valuable—the work of teacher or doctor or research engineer. For other men and women this contribution is less obvious. Their work seems routine and commonplace. But it does contribute to the common welfare, and means of it they maintain homes in which children can be trained to useful citizenship and Christian character. Work, however routine, is a means to a larger end.

3. "Doing honest work with his hands." Here emphasis is on the quality of our work. It must be honorable work, honestly done. A Christian worker will do his work well, not for fear of losing his job, but because he has learned from Jesus the spirit of the second mile. "If any one forces you to go one mile, go with him two miles." (Matthew 5:41.) Satisfaction in work, along with increased interest and larger self-respect, comes from doing work just well enough to get by but from doing more work and better work than necessity requires.

4. "So that he may be able to give to those in need." Paul wanted Christians to feel responsible for each other's welfare, with something from their honest labor to help a neighbor in time of need. A stenographer understood Paul, for out of her earnings she was helping to support a nurse in a mission hospital overseas, and through that nurse was giving health to many. Her fingers might be typing, "Dear Sir, Your letter of August 29 received," but she was really saying, "O Master, let me walk with Thee in lowly paths of service free."

When in these ways we put Christian spirit into our work, we labor not alone for the food that perishes but also "for the food which endures to eternal life." (John 6:27.)

September 10

HOW TO BE COURAGEOUS AND CONFIDENT

Hymns: Great Is Thy Faithfulness—
God Will Take Care of You—Fight the Good Fight

Lesson: Acts 4:13-22

Text: *Now when they saw the boldness of Peter and John, . . . they wondered; and they recognized that they had been with Jesus.* Acts 4:13

Many things you can do without if necessity arises, things like money and comfort. But one thing you cannot do without. It's courage, for life continues to be difficult and insecure. The open secret of greater

courage and confidence is found in the impression Peter and John made upon the rulers.

1. Now that Jesus the Teacher had become Christ the living Lord, there was in Peter and John an amazing courage and confidence. Through the same living Lord, you can become more courageous and confident. Henry Drummond, spiritual genius of the nineteenth century, said, "Ten minutes every day in the company of Christ—aye, two minutes thus spent every day—will make the whole day different."

2. Use your two minutes a day to think about Jesus—what he did, what he said. See him as he speaks or God, heals the sick, defends the oppressed, opposes wrongdoing. Hear him as he speaks comfortingly, "Come to me, all who labor and are heavy-laden, and I will give you rest." (Matthew 11:28.) Do this in the morning when you arise, during the day as you walk along the street, in the evening before you fall asleep. It's a simple plan, but it makes a difference.

3. This it does because your attention is turned from things depressing to things encouraging. For at least those two minutes you will not be keeping company with your disturbing fears and anxieties. Your attention will be on him who came from God and returned to God, on him who is your Friend and Helper, and gradually you will find the courage and confidence that come from God.

4. Practicing the presence of Christ makes a difference because it enables you to experience the promise "You shall receive power." The power that came upon the disciples in the upper room is not alone something to read about as having happened long ago. It is a present reality for those who take time, if only two minutes a day, to think about Jesus, and by this simple means to find new power at work within them.

5. Practicing the presence of Christ makes a difference because it relaxes you in mind and body. To believe that God is interested in you and works with you, as Jesus teaches us to believe, gives you a more peaceful mind. Thus inwardly relaxed, you think more clearly about your problems; your intuitive perception is sharpened; you are less likely to make mistakes of judgment; you work with more efficiency and effectiveness.

It rests with you, therefore, whether you will become more courageous and confident. All the resources of God in Christ are available for your guidance and help and encouragement. Faith, really exercised, is the only foundation for enduring courage and confidence.

September 17

LEARNING THE SECRET OF CONTENTMENT

Hymns: O Worship the King—Dear Lord and Father of Mankind—O for a Thousand Tongues to Sing

Lesson: Philippians 4:4-13

Text: . . . I have learned, in whatever state I am, to be content. Philippians 4:11

Do you have a wistful desire for inward quietness, a contentment of spirit which is superior to life's turmoil? Here is a confident statement of spiritual attainment. How did Paul do it? How can you achieve such contentment?

1. To be contented does not mean to be self-satisfied. Only a short space before Paul told the Philippians he was contented, he wrote, "I press on toward the goal for the prize of the upward call of God in Christ Jesus." To be contented does not mean to be resigned to bad conditions. Paul's kind of contentment exists along with the deepest concern for evil conditions. His letters to

Corinth are vigorous protests against things that were wrong in that church.

2. In learning to be content it is necessary to get your values straight. Perhaps you are discontented because you rate some things too high. "There is great gain in godliness with contentment," said Paul. (1 Timothy 6:6.) To seek goodness, faith, and love brings an enrichment of life which is more valuable than material gain or social position. You need not neglect normal physical comforts, but keep in mind that we brought nothing into the world, and we cannot take anything out of the world.

3. In learning to be content you will be wise to recognize with Paul certain great spiritual facts of life. Fact No. 1 is that "in everything God works for good with those who love him." (Romans 8:28.) Fact No. 2 is that when one door closes another door opens. (Acts 16:6-10.) Fact No. 3 is that human weakness often results in spiritual strength through God's grace. (2 Corinthians 12:7-10.) Through faith rely upon God, and these facts will become real in your experience.

4. Learning to be content involves practice of contentment. What lover of sport ever became proficient in his chosen game without putting in hours of arduous practice? A contented spirit comes the same way—by practice, by deliberately keeping contented thoughts in the foreground of your thinking, by looking always on the bright side rather than on the dull side of your situation, by constantly asking, "What good has God for me in this bad situation?"

5. To become contented you need to feel within yourself a sense of power. When Paul said he was content, he used a Greek word which means "self-sufficient," or "independent." The Stoics used it to describe the man who was inwardly superior to all circumstances. Paul's sufficiency, however, was not in himself, in his limited human resources. It was in Christ, where you too can find it.

Here is the deepest answer to discontent. It is acceptance of God in Christ, entrance upon his way of life, learning the secret of trust and hope, practicing the beliefs Paul learned by costly experience, living with the spiritual power which is available to those who know Christ.

September 24

(Christian Education Sunday)

TEACHING THEM TO OBSERVE ALL THINGS

Hymns: Rejoice, Ye Pure in Heart—Galilee, Bright Galilee—Lord, Speak to Me

Lesson: Matthew 28

Text: . . . make disciples of all nations, . . . Matthew 28:19, 20

Nowhere is the purpose of the church and church school so completely stated as in the words of the great commission. Here is our common task as Christians—comprehensive, far-reaching, challenging.

1. "Go and make disciples" is the command; get "learners" for that is the meaning of "disciples." We are so to tell the good news of God's love in Christ that men and women will believe and want to learn more about Christ. In the church school we have learners. They come to us before they are old enough to make a decision for Christ. Our work is to lead them into larger knowledge of Jesus, so that when they are old enough they will accept him for their own Savior and Friend.

2. "Make disciples of all nations." If earlier followers of Christ hadn't taken seriously this command to tell the good news far beyond their own community, we would

still be outside of Christ, for it was missionaries who brought the gospel to our forefathers. Christians through the centuries and today have become missionaries and have supported missionaries because of the belief that Christ alone has the truth that makes men free.

3. "Make disciples, baptizing them." These words suggest the importance of symbolic action. Baptism enacts what we believe about Jesus—that he died for us and rose again. Baptism also speaks of the new life in Christ and of life beyond this life. Baptism is in the name of Father, Son, and Holy Spirit, to remind us of how as Christians we think about God—as like a father, only far better; as revealed supremely in Christ; the Son; as an unseen Presence within us.

4. "Make disciples, teaching them." Here is instruction in the Christian way of life—with love and loyalty toward God, with self-control and courage, with helpfulness and forgiveness for others. More than words are needed to teach this way of life. Teachers living the life they talk about, parents coming faithfully to church with their children, church people in all their activities showing consideration for one another—such action speaks louder than anything we say.

5. "Make disciples, teaching them to observe all that I have commanded you." Teaching in the Christian sense is never complete until the things Jesus said become real for us in actual life. Church school pupils should know from memory many choice passages of the Bible. But we teach only words unless we continue with the far more difficult matter of helping pupils really to practice honoring parents, serving others, accepting God's grace.

We are not left to do all these things alone. The great commission closes with the promise, "Lo, I am with you always." The more we seek to do the bidding of Christ, we find him to be our daily Companion, encouraging and helping us in all good work.

October 1

(World-Wide Communion Sunday)

CHRISTIAN FELLOWSHIP IN FIVE DIMENSIONS

Hymns: Jesus Shall Reign—In Christ There Is No East or West—O Zion, Hasten

Lesson: Acts 2:37-47

Text: And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts. Acts 2:46

Here is a picture of the first Christians, living together in a new fellowship. The church continues to be a fellowship, with five dimensions:

1. The fellowship extends backwards. Behind our present congregation there are other congregations going back through the years. Behind our church are other churches of freedom-loving people who came to these shores. Behind them can be seen Puritans in England, Martin Luther and his fellow Protestants, pre-Reformation Christians of the Middle Ages, early Christians in the Roman Empire.

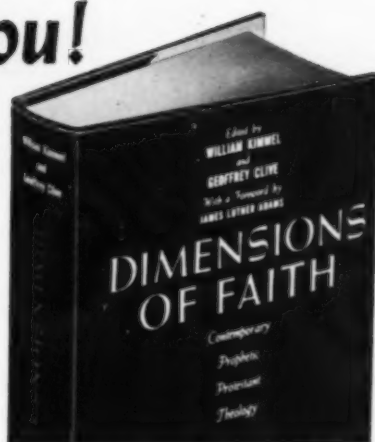
2. Our fellowship stretches around us. We are not left to live the Christian life in isolation. In the church are ways and means of doing things together. "We share our mutual woes, our mutual burdens bear" are words we sing and often illustrate in kindly action. The communion fellowship offering is for the help of persons less fortunate than ourselves. Generous forgiveness of those who trespass against us is part of Christian fellowship.

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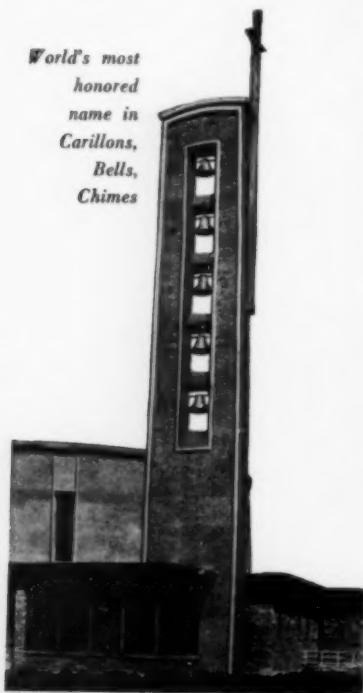
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3. Christian fellowship looks upward. As they met together those first Christians engaged in prayer. Their strength was slender, but above them was God and his unlimited power in Christ. Even the humblest church has an atmosphere and a presence found nowhere else. It suggests the power of God and the peace of God. Great hymns stir us with a feeling we are greater than we know. Words of the Bible become a bridge between this world of things and the higher world of the Spirit.

4. Our fellowship reaches outward. The table from which we partake of the Lord's Supper is set for all the world. In imagination we may see this table, stretching out to encircle the world and seated about with people of all ages, all colors, all races, all nations, all Christian denominations. Missionary outreach has made Christianity a world religion. It has become the first movement or organization of any kind to establish living branches among every people and in virtually every land.

5. The fellowship points toward the future. It includes all who accept Christ in coming years and enter into his care and keeping for time and eternity. The church school of today is the church of tomorrow. The extent of the church throughout the world tomorrow depends upon the degree of interest we take in the world wide outreach of Christianity today. All this makes exceedingly important the work we do together in the church school and the support we give to missions.

October 8

LET US BEGIN WHERE WE ARE

Hymns: This IS My Father's World—
God Himself Is With Us—Lead, Kindly
Light

Lesson: Acts 8:25-40

Text: ... *beginning with this scripture
be told him the good news of Jesus.*
Acts 8:35

Philip the evangelist found an Ethiopian in his chariot, reading from the prophet Isaiah. The man wanted an explanation of what he read. Philip got into the chariot with him, and from the scripture he was reading told him about Jesus.

1. Note, first, this wonderful fact about the Bible. You can open it anywhere and by noting what is incomplete in thought or faith or hope soon find yourself led to Christ as the one who completes what is imperfect. The Ethiopian was reading from Isaiah 53, "As a sheep led to the slaughter... is dumb, so he opens not his mouth." About whom was the prophet speaking? Philip quickly explained the faith of early Christians.

2. We have here a fine biblical illustration of what today is called life-centered teaching and preaching. It begins where people are, with their immediate interest or need. How often the teaching of Jesus was prompted by a question a listener put to him. Some of our finest, most helpful preaching today starts with a problem or question and offers for guidance Christian truth and experience.

3. "Beginning with this." Often the opportunity we seek must be found where we are, in what is right before us. We may be like the man who went to Italy to see sunsets, but the evening he arrived home he saw over his back fence such a sunset as he had missed in all his months abroad. We look for a better job, all the while missing the opportunities of the work we are now doing. We want to meet interesting people but fail to become acquainted with people on our own street.

4. It is the same with opportunities to render service in the name and spirit of

Christ. The disciples were to begin in Jerusalem to bear witness for Christ. Are we interested in missions? We ought to be, but the interest is no substitute for trying to make Christ known in our own town. Are we concerned about peace? We had better be, but the place to begin is on our street, living neighborly with the man next door.

5. It is like this, too, in finding God. He is Sovereign of the universe, yes, but he is also close at hand. "In him we live and move and are." (Acts 17:28.) A noted anatomist once said that in the human organism is a complete refutation of atheism. Think of your spiritual yearnings, your need for God, your desire for him; this universal longing points to the reality of God. Think of your sense of right and wrong. Whittier said, "By all that he requires of me, I know that he himself must be."

Like the blood that is everywhere in our bodies but at the wrist comes close to the surface so that we can feel its pulsation, so God, who is everywhere, came very near to men in Jesus of Nazareth, so that when we read about him in the Gospels, God himself is close to us.

October 15

GETTING GOOD FROM GOD THROUGH PRAYER

Hymns: Jesus, Where'er Thy People
Meet—Sweet Hour of Prayer—O God,
Thy World Is Sweet With Prayer

Lesson: Matthew 7:7-23

Text: *Every one who asks receives, and
be who seeks finds, and to him who
knocks it will be opened.* Matthew 7.8

Despite their familiarity these words of Jesus are still striking in their assurance concerning answered prayer. In them is valuable guidance in how to get greatest good from God through prayer.

1. We may ask, Why is prayer necessary anyhow? Why doesn't God give us what is good without expecting us to ask, seek, and knock? In many things God does deal generously with us without any solicitation on our part. Think of life itself, the world, the coming of Christ. But his greatest gifts can come only in answer to our persistent quest. Even parents are limited in what they can do for their children without eager desire and effort.

2. There is a vital relationship between our asking and receiving. This doesn't mean that prayer works like the multiplication table, for spiritual realities cannot be reduced to mathematical certainty and demonstration. Nevertheless, we have a growing body of evidence that no one prays earnestly without experiencing some benefit, all the way from an exact answer to his prayer to the coming of a fuller awareness of God's presence and power.

3. It may be that between our asking and receiving, our seeking and finding, a change will take place in what we ask for and seek. Praying a matter through may lead us to change our desires, our views our values. Paul prayed repeatedly for the removal of a physical handicap. Then he discovered that God's power is often made perfect in weakness. His desire changed, and he began to boast about his weaknesses, since they opened up new experiences of God's power.

4. No prayer ever goes unanswered because in prayer we always meet God. To come into his presence can so uplift us that our problems no longer disturb us greatly. Adoniram Judson at the end of his troubled life said he had never prayed earnestly for anything without having it come to him in some way. In all his reverses he felt himself to be guided and upheld, and the deepest desires

of his life were accomplished in ways he never could have devised.

5. We may ask God for anything we deeply desire or need. It may be the highest spiritual good, the Kingdom, or the plainest material thing, such as bread. Jesus implies that we are often like children who ask for what appears to be good when actually it may be useless or harmful. So God takes our prayers and wisely sifts out what is undesirable, giving us not the stone or scorpion we ask for, mistaking what it is, but the real bread and real egg that provide us ample nourishment.

Augustine, great Christian thinker of the fifth century, has an interesting insight. He says that God himself is the source as well as the fulfillment of our asking, seeking, knocking. That means God wants for us what is good even more that we want it for ourselves.

October 22

WHEN IT IS WISE TO SAY "NO"

Hymns: How Firm a Foundation—In Life's Earnest Morning— "Are Ye Able?" Said the Master
Lesson: Matthew 4:1-11

Text: "... 'Yon shall not'" Matthew 4:7

It is often hard to know how and when to say "No." It may be a real test of character to say it when it should be said. This little word has been called a life-saving word.

1. How about saying "No" to the pressures that are put upon us to live beyond our means? Jesus said, "A man's life does not consist in the abundance of his possessions." (Luke 12:15.) He didn't deny that possessions have their place in life. Many contribute to life's enrichment. Still, man's true life isn't always advanced by the objects with which he surrounds himself, especially when he burdens himself with debt to acquire them or works beyond his strength to get more money to buy more things.

2. Isn't "No" the reply to make to solicitations to engage in activities our better mind tells us are not for our good? With what divine insight Jesus went to the heart of each temptation there in the wilderness, and thrust up against it a firm negative, using a quotation from the scriptures he knew so well to undergird each reply. Jesus is our Savior today because he had this ability to say "No."

3. Think of the need to say "No" to our habit of becoming anxious and fearful. "Do not be anxious," Jesus said. (Matthew 6:25.) When worries multiply and fears harass us, we need to take ourselves sternly in hand and say, "Look here, you who believe in a heavenly Father and have Christ as your Friend, how about practicing your faith?" Say "No" to your worries and fears by filling your mind with thoughts of God's care and guidance.

4. Every parent needs to say "No" to the undesirable tendencies in his children. Paul said, "Bring them up in the discipline and instruction of the Lord." (Ephesians 6:4.) Parents who fail to exercise this wise discipline do their children great injustice. Sometimes this failure is due to a mistaken form of love by which they dislike to cross their children and cause them to be unhappy even for a little while. They do not understand that children not only need but often want to be disciplined.

5. Consider the right of citizens in a democracy to say "No" when the government attempts to invade the rights of individuals and groups. Read the American Constitution and the Bill of Rights and see how many times the words "No" and "Not" appear. What is it that America stands for in this

modern world of totalitarian governments? Expressed in simplest terms, it is this—the right of peoples everywhere to say "No" to the abuses of government.

The surest way to have the insight and courage to say "No" when it ought to be said is first to say "Yes" to Jesus Christ as Savior and Lord. In him is the wisdom of God and the power of God.

October 29

(Reformation Sunday)

ON BEING JUSTIFIED BY FAITH

Hymns: A Mighty Fortress Is Our God—Jesus, Lover of My Soul—My Hope Is Built on Nothing Less

Lesson: Romans 5:1-11

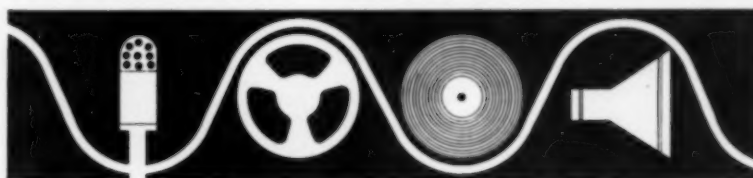
Text: *Since we are justified by faith,*

we have peace with God through our Lord Jesus Christ. Romans 5:1

Paul uses many picture words to illustrate the relation of man to God. "Justification" pictures a man standing before God, knowing he is imperfect but humbly trusting, through the love of Christ, to be dealt with generously.

1. What makes a person a Christian—what he believes or what he does? Belief is first. A person becomes a Christian by saying, "I take salvation as a free gift. I can never earn it. But I do love Christ and want to be like him." If we could see ourselves as God sees us, bungling often in our efforts to do good, we could realize how important it is that we are accepted, not for what we actually do, but for what we would do.

2. If there's something humbling in this



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teaching about justification by faith, it is also encouraging, since it assures us that God understands the difficulties that beset our efforts to do good. He knows that handicapped folk, able to do little but longing to do more, never can be judged on the basis of deeds alone. He knows that men start life with unequal abilities and confront unequal opportunities. He knows that no outward act ever tells the full story of the love and aspiration behind it.

3. The knowledge that we are accepted for our trustful faith gives us inward peace in place of a tormenting sense of guilt. A man enjoyed outward prosperity but was inwardly troubled. Years before he had departed from the path of morality, and he had never forgiven himself, although his present life was above reproach. He came finally to see the necessity of throwing himself upon the mercy of God in Christ. The outcome was a mind set wholly at peace.

4. Justification by faith means better relations with other people. When we realize how God accepts us for what we are, it is easier to accept other people for what they are, to see our relations with them from a new point of view. A wife, concerned about her marriage, was led to look at the problem from the high level of her faith. She asked what was wrong with herself; she prayed for her husband. She and her husband were reunited, on a higher level.

5. In this truth about justification by faith we have the explanation of the Reformation. As a young man Martin Luther was greatly concerned about his soul. He became a monk, sought through stern spiritual exercises to get right with God. But peace of soul eluded him until he discovered what Paul long before found in Christ. He came to realize that God is not a merciless judge but a loving Father who pardons the penitent, trustful soul. Salvation never can be earned by works of merit. It is God's good gift to all who come to him in Christ.

November 5 WHY DID THIS HAPPEN TO ME?

Hymns: My God, I Thank Thee—Take the Name of Jesus With You—He Leadeth Me

Lesson: Mark 15:21-39

Text: "... My God, my God, why hast thou forsaken me?" Mark 15:34

We have heard this question asked. Probably we have asked it ourselves. We wonder why God allows good people to suffer. Jesus was no stranger to this most searching question.

1. If this question had been asked by either of the criminals who were crucified with Jesus, the answer would be clear: "This happened to you because you are the kind of person to whom such things must be expected to happen. Your life has been lived in the wrong way, and this is the outcome." This stern answer would need to be made to some people today. If things never seem to work out right for us, we may need to change some attitude or habit.

2. Another answer is that subconsciously you may have been wanting this thing to happen. You may be trying to punish yourself for something you have done of which you are ashamed. Our minds work in curious ways, so that without realizing it we ourselves are the cause of some unfortunate things that happen to us. The remedy is a better understanding of ourselves, gained from talking with someone who is acquainted with the workings of human emotions.

3. Many unpleasant things come upon us, however, not because of any fault in us, but because we are part of the total life process in which the sun rises and the rain falls on the just and the unjust alike. God has placed

us in a law-abiding world; it is a changing, developing world; there is the power of moral choice; there are the interwoven relationships of life. How much tragedy comes from these four conditions of life, yet we couldn't conceive of life without them.

4. There are some fine things no one can have without paying a price. There is nothing more wonderful than the human body, but it is subject of necessity to accidents in this law-abiding, changing world. It can be abused through ignorance or wrong choice. Exploration and research can be costly, but in the kind of world in which God has placed us, new knowledge often comes only as men take risks. "We took risks," said Scott, the explorer, as he lay dying.

5. It may be we were born at a particular point in history when events beyond our control would involve us in costly forms of service. Recall the story of Esther. "Who knows whether you have not come to the kingdom for such a time as this?" said Mordecai. Esther replied, "I will go to the king, which is not according to the law; and if I perish, I perish." If your situation is difficult and you wonder why, perhaps the best answer is that you have been providentially placed there to do your best.

Why did this happen to me? Must we always ask this question about unpleasant things and never about our opportunities and privileges, our health and happiness? There is a time to ask, "What have I done to deserve such love, such privilege, such a kindly providence?"

November 12 BETTER THAN A CONQUEROR

Hymns: God of Our Strength, Enthroned Above—Have Thine Own Way, Lord—O Jesus I Have Promised

Lesson: 1 Corinthians 9:19-27

Text: He who controls himself is better than a conqueror. Proverbs 16:32 (Moffatt)

The familiar proverb rates self-control very high, doesn't it? But all the great religions agree, and you will probably admit that your personal need is for more self-control. How can it be cultivated?

1. The place to begin is at the center of your life—by a new and deeper surrender of yourself to Christ. For those who accept him wholeheartedly he can do wonderful things—controlling irritability, quieting nerves, curbing fear and worry, giving poise and inner peace. But to receive these spiritual benefits you must say to Christ, "Here I am; I will seek only to do your will." Through such self-surrender many have found finer self-control.

2. Remember the advantages that accrue to you when you direct to higher ends the turbulent forces of your nature. Self-control is an important factor in achievement of success in one's chosen vocation. It promotes physical vitality. It makes one morally fit. It is the house of life which is built on foundations of spiritual living, not on the shifting sands of self-indulgence, that outlasts the storms of life.

3. Reflect on the benefits that flow over into the lives of other people when the things you do and say are kept under the control of the Christian spirit. If you get a moment's delay before you let your self-control go, and in that moment look clearly at the injury or embarrassment your failure will cause others, it will help to keep yourself in check. Paul's self-control included fine concern for the welfare of others: "I try to please all men in everything I do." (1 Corinthians 10:33.)

4. Cultivate self-respect as part of your foundation for self-control. To be born into a fine family with splendid traditions—be proud of that privilege and prove your title

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to it. To remember that you are a link between the generations inspires reverence for life as too wonderful to be spoiled by indulgence. Never forget that as a Christian you are a child of God, redeemed by Christ and called to live as one worthy of that redemption.

5. Give yourself adequate rest, since failure in self-control is most likely to come when you are fatigued. Turn your attention momentarily from the burdening task to something different, perhaps something in nature that reminds you of God who creates such beauty and is strong enough to care for you too. Think often of the love of God and the peace of God, knowing that by the turning of your thought you are where God is and that he is ready to help you.

Self-control is the last fruit of the Spirit which Paul names in his celebrated list. (Galatians 5:22.) Does this suggest that self-control is the virtue that completes all the rest? Certainly the degree of our inner control is an indication of our spiritual health.

November 19

(Thanksgiving Sunday)

HOW TO THANK GOD FOR HIS GOODNESS

Hymns: Joyful, Joyful, We Adore Thee—
God Is Love, His Mercy Brightens—
Now Thank We All Our God

Lesson: Psalm 40:1-11

Text: *He put a new song in my mouth,*
... Psalm 40:3

"The man who has forgotten to be thankful has fallen asleep in life," said Robert Louis Stevenson. This couldn't be said of the writer of Psalm 40. He was so

grateful he must compose a new song of thankfulness.

1. His life had been threatened, so that after the danger had passed it seemed that he had been raised from a miry bog and placed on solid rock. Evidently he was talking about recovery from serious illness. If we have passed through illness to recovery, if we have been anxious about the health of someone else and have been relieved because of a good recovery, we can easily understand how the psalmist felt.

2. Part of the psalmist's gratitude was due to the unhappy thought he had of what happened after death. He speaks of being drawn up "from the desolate pit," a way of indicating the empty, friendless existence thought to await everyone beyond this life. Measure the distance we have traveled spiritually to the thoughts of the life to come we have in the light of Christ, so that we think of it as new and more wonderful in the Father's care and keeping.

3. Were he to tell of the wonderful deeds of God, the psalmist said, "they would be more than can be numbered." That is true for us, too, especially when we take into account God's good purpose in sending us his Son. A Japanese Christian, a former Buddhist, said that what he found in Christianity was new joy and life, a conquering spirit, so that instead of bowing in resignation before his difficulties he sought in the strength of God to overcome them.

4. How is man, the beneficiary of God's great goodness, to express his gratitude? "I delight to do thy will, O my God," said the psalmist. He saw that what God delights in is man's delight in doing his will. What is God's will? Micah replies, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Two of the three points concern our relations with other people. We express

gratitude to God by just, generous action.

5. The psalmist tells us that he did not keep his thankfulness to himself. "I have told the glad news of deliverance in the great congregation." In other words, he went to church to thank God for his goodness. Here is another way of thinking about church attendance. It is an expression of our gratitude to God. Our presence in the house of God says, "I know God has been good to me, and I want him to know and others to know that I am deeply grateful."

"Let thy steadfast love and thy faithfulness ever preserve me," the psalmist prays in conclusion. It's a natural prayer for anyone to make, and we are privileged to believe that past experiences of God's goodness are assurance of his continuing aid and interest.

November 26

BEHOLD, I STAND AT THE DOOR


Hymns: Hail to the Lord's Anointed—
O Thou Great Friend to All the Sons
of Men—O Jesus, Thou Art Standing

Lesson: Revelation 3:14-22

Text: *Behold, I stand at the door and knock;* ... Revelation 3:20

In Holman Hunt's fine painting, Christ stands in front of a door which obviously can be opened only from within, knocking gently but persistently in the undiscouraging hope that one day indifference and neglect will be overcome and he will be welcomed. It makes vividly real the words of Revelation 3:20.

1. "Behold, I stand at the door and knock." How gentle is the appeal of Christ! He makes no attempt to force an entrance. He knocks to see if we are interested; he waits



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patiently for our response. He recognizes that what makes us men and women is just this power either to open the door or to keep it closed. He might do with us as he pleased, but our actions, however excellent, would be no greater than the swift winds that move according to God's laws in nature.

2. Be sure of this, however, that the divine is at the door. He knocks in the pages of history that record his holy influence upon people of all lands. He knocks in music and art inspired by his spirit. He knocks in the Bible which tells of his coming. He knocks in the songs of Christmas that fill the air with their beauty. In conscience he speaks in a low whisper. In what happens when we go contrary to his way he also speaks.

3. "If any one hears my voice and opens the door, I will come in to him." Why don't we hear the knock at the door? Perhaps many other things are clamoring for and getting our attention. They aren't necessarily bad. They may be necessary, desirable, enjoyable. But if they keep us from hearing and heeding the divine at the door, then it may be we have our values twisted around, with things that belong up front much farther down the line.

4. It is also possible to hear a knock at our door and mistake its nature and purpose, like a man who disregarded a knock he thought it was the landlord coming to collect the rent rather than the minister he would have welcomed for pastoral counsel. Christ stands at our door, and we ignore him because we suppose he wants to fasten new loads upon already busy, burdened lives, when actually his entrance into our experience would bring a Friend to help carry the burden of life.

5. "I will come in to him and eat with him, and he with me." Here the relation of Christ to the individual is compared to table fellowship; it is like eating with friends and loved ones. How much of life's richness is due to the presence of congenial friends; Far more enriching is the privilege of living in spiritual companionship with Christ. "This has changed my whole life," said a man who admitted Christ into his troubled soul and found new peace and power.

December 3 (First Sunday in Advent) **THAT THOUGHTS MAY BE REVEALED**

Hymns: As With Gladness Men of Old—Brightest and Best of the Sons of the Morning—Good Christian Men, Rejoice

Lesson: Luke 2:22-35

Text: . . . *that thoughts out of many hearts may be revealed.* Luke 2:35

This is really a tremendous thing to say about Christ—that he reveals our deepest thoughts. For no one else is such a claim advanced.

1. By our response to Christ we do reveal our characteristic ways of thinking. Ask any man what he thinks about Christ, and his answer will tell you much about his education, temperament, experience. "Cheer up, Kate, Jesus is a back number," wrote D. H. Lawrence to a friend. That remark reveals much about the unbalanced thinking of the English novelist. "The hope of the world rests on our capacity to love," said Dr. W. C. Menninger, revealing a distinguished psychiatrist's appreciation of Jesus' central teaching.

2. By our response to Christ we reveal what we really want out of life. "Behold, this child is set for the fall and rising of many in Israel," said Simeon. Not only in Israel long ago but in every land today, men and

women fall or rise in the scale of moral values and spiritual experience as they reject or accept Jesus and his way of life. Lord Josiah Stamp, great financial authority, once said that only one scale of values really matters, that of Jesus, and no one can afford to ignore it without peril to his soul.

3. By our response to Christ we reveal our outlook for the future. A confident outlook, despite disturbing events in the present, is part of our Christian inheritance. In the New Testament we meet repeatedly the avowal that ultimately Christ will triumph. This is the heart of belief in the second coming of Christ. He has come, born "when the time had fully come." He is here now: "Lo, I am with you always." He will come: "Our commonwealth is in heaven, and from it we await a Savior."

4. By our response to Christ we reveal our attitude toward the deepest meaning of life, as found in the experience both of Mary and her divine Son, attainment of character and influence through suffering. "A sword will pierce through your own soul also," Simeon said to Mary. For her, as for so many mothers, motherhood was to have its tragic element. But how many souls in their darkest hours have been comforted by remembering "Our Lady of Sorrows"?

5. By our response to Christ we reveal our deepest thought about God—what he is, what he does, how he is known. When, with our material senses, we try to imagine what the unseen God is like, it is most helpful to have the picture of him given in the life and death of Jesus. It wasn't easy for Jesus to give us this revelation. Simeon said the child before him would be "for a sign that is spoken against." But out of Jesus' suffering came our highest thought of God—suffering with him to reconcile the world to himself.

December 10 Second Sunday in Advent **AN ANCIENT VISION OF THE COMING KING**

Hymns: Angels, From the Realms of Glory—It Came Upon the Midnight Clear—Jesus Shall Reign

Lesson: Isaiah 9:2-7

Text: *For to us a child is born, to us a son is given; . . .* Isaiah 9:6

On this second Sunday in Advent, which is also Universal Bible Sunday, we center our thought on one of the great Old Testament passages of eager hope and expectation, a prophecy fulfilled for Christians in Jesus of Nazareth, the Christ of God.

1. "Wonderful Counselor" is the first name given to the coming King. The practical wisdom people long ago expected in their king and we expect in our President, Jesus possessed in amazing degree—the ability to counsel wise and wonderful things whether in dealing with unfriendly people or in answering sincere questions of his friends. How much would go out of our thought of God if we lacked his teaching about the Heavenly Father.

2. "Mighty God" is the second name. Ancient people used the word God freely in reference to their rulers. They didn't mean the king was God himself, but was godlike in power. So the coming King would have more than human power. What people once saw in their kings and Isaiah dreamed of has become a tremendous reality in Jesus. Men and women who have experienced his grace and power reverently and gratefully speak of him as God the Son, the One in whom we see and know God.

3. "Everlasting Father" is the third name. This description of a ruler was once com-

mon. Isaiah expected the Messiah to be like a father to his people. Don't we speak of Washington as "the Father of his Country" because of his self-denying service? The Heavenly Father we know in Christ cares for us, throws around us his spiritual protection, follows the Son of his love to die for all the children of his love.

4. "Prince of Peace" is the fourth name. Living in an earlier time of international conflict, it was natural for Isaiah to dream of a reign of peace on earth. How is Jesus the Prince of Peace for our troubled time? He talked about serving instead of being served. Suppose today's rulers took his teaching seriously. Would they oppress other people? Suppose we thought more of giving and serving. Would there be the race to keep up with our neighbors that spoils inner peace?

5. "Of the increase of his government . . . there will be no end." The impact of Christ upon human life and history is tremendous. The extension and continuance of his Kingdom amazed Napoleon. Professor Larouette believes the best days of Christianity lie ahead. Reverses in the past have led to new and larger gains. Never has the threat to Christianity been greater than in our day, but never has the faith been so widely disseminated, so deeply rooted.

December 17

(Third Sunday in Advent)

I BRING YOU GOOD NEWS

Hymns: O Come, All Ye Faithful—Hark, the Herald Angels Sing—While Shepherds Watched Their Flocks

Lesson: Luke 2:8-20

Text: . . . I bring you good news of a great joy . . . Luke 2:10

The good news of Christmas is so familiar that we take it for granted and miss its uncommon significance. Yet it is the best, the happiest, the most important news!

1. This good news is about the family. When God determined to make the highest revelation of himself, through a Son who would be like him, he chose for the earthly setting a family. Jesus, Son of God, would grow up in the family of Mary and Joseph. As a teacher, no other name for God would be so often on his lips as Father. He would always speak of women with respect and show them finest consideration. A Japanese Christian woman has said, "The only hope for the women of the Orient is through Christianity."

2. This good news is for commonplace folks. To say the angelic announcement came to shepherds is like saying today, "There were milkmen making their deliveries, and an angel of the Lord appeared to them." This doesn't mean that God isn't interested in people of wealth or prominence or power. It means simply that often he can get a more receptive hearing among people who aren't filled with pride of place or possession. It means that God recognizes the spiritual yearning that may not be expected in folks of humble position.

3. This good news is about God—that his purpose toward mankind is one of peace and good will. Does anyone suppose this world as it exists is the way God would have it—with conflict, tension, threat of a third world war? A thousand times "No!" God's purpose is that men should leave off their dangerously unjust, selfish, and warlike ways and come to his way of mutual aid and cooperation. Wherever men and women bring the spirit of Christ into their daily relationships, God is present, and with them "he is pleased."

4. This good news is about the possibility and power of a changed life. "You shall call

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his name Jesus, for he will save his people from their sins." The record of Christianity is packed with instances of this saving power of Christ. A rough cowboy, after a night of revelry, found in his room a copy of the Gospel of Mark. At first he tossed it aside, then he examined it. He spent a day reading it. He heard the gracious words of Jesus, spoken to the paralytic, "Your sins are forgiven." He saw him die on the cross. It broke his heart, and changed his life.

5. This good news is for all the world. If Christianity had not come into the world with the missionary spirit at the heart of it, the first followers of Jesus would never have had the outreaching zeal to carry the new faith far and wide. It was by this geographical expansion of Christianity, in accord with the angelic announcement, that somewhere along the line our distant ancestors were led out of paganism into Christian faith. We would not be celebrating Christmas if the spirit of Christ did not embrace all the world.

Christmas is good news. Receive it joyfully, hold it with a feeling of holy privilege. Share it near and far. "Go tell it on the mountain that Jesus Christ is born. Go tell it. . . ."

December 24

(Fourth Sunday in Advent)

GOD SO LOVED THE WORLD

Hymns: O Little Town of Bethlehem—Silent Night—Joy to the World

Lesson: John 3:1-20

Text: *For God so loved the world. . . .* John 3:16

Part of the appeal of this "greatest sentence in the history of religion" is that it gathers up and puts to highest possible use some of the most significant words in human experience, beginning with "God," including "love," ending with "life."

1. "God so loved." How wonderful is the word "love," the love of parent for child, the love we know in our families at Christmas. The Bible has been called "a love story," because it takes the finest love we know and invites us to think of God in the light of it. Hosea spoke for God, saying, "When Israel was a child, I loved him." When the prophet's wife proved unfaithful to him, he kept on loving her and eventually took her into his home again, a parable of God's dealing with his people, disciplining them but still loving them.

2. "He gave his only Son." Here is the new measure of divine love which is God's supreme gift to us at Christmas. With what pride we say, "This is my son." It is never easy to give a son to the service of his country. The most painful experience is to see a son suffer when he has tried to do good only. In John 3:16 the love of God is pictured in terms of a father giving his choicest possession. Jesus is God's only Son, unique in his relation to God, unapproached in character and life.

3. "God so loved the world." Not one people only was the subject of God's coming in his Son, but all people of all time. We cannot celebrate Christmas in the spirit of Christ who came as God's good gift unless we realize the gift isn't for us alone but for all the world. Our duty and privilege is to win others to Christ and to support missionaries wherever they labor to make Christ known.

4. "That whoever believes." Here is the highest exercise of the capacities God has placed within us—believing in him whom God sent.

The abiding wonder of Christmas is not alone that the Son of God was born to be-

gin the most amazing life the world has ever seen, but that through belief in him the lives of men and women, with all kinds of need in all types of situations, among all races and nations, can be so inwardly transformed that the only way to describe the change is to call it a new birth, a birth from above.

5. "Should not perish but have eternal life." These words point to the new kind and quality of life that comes through belief in Christ. Apart from him we perish, life loses zest, vigor, usefulness. To find Christ, to accept him, to believe in him, is to enter into new life here with assurance of greater life in the world beyond. It is life with new purpose and inner control, with less anxiety and greater trust, with new enjoyment of people and ministry to them in their need.

In this "most beautiful verse in all literature" is a great invitation. It is for whoever believes that the good things of God in Christ are intended, for him who says trustfully, "Come into my heart, Lord Jesus, come in to stay; there is room in my heart for thee."

December 31

AND THE SHEPHERDS RETURNED

Hymns: The First Noel—Wise Men Seeking Jesus—Light of the World, We Hail Thee

Lesson: Luke 2:8-20

Text: *And the shepherds returned, glorifying and praising God for all they heard and seen. . . .* Luke 2:20

This is the last mention of the shepherds.

For them Christmas was over, as today it is for us. The great anniversary has come and gone. The Bible tells us nothing about the shepherds after their return.

1. One thing about them, however, is certain. They lived afterward with a thrilling memory of what they had seen and heard. Not many have an experience as amazing as that of the shepherds, but into every life come experiences in which we feel, if only for a little while, the presence of God, the reality of providence, the wonder of Christ. Any Christmas when we catch once more the greatness of God's revelation in Christ is one to cherish in memory as we enter the New Year.

2. The shepherds returned to a world in which it would not be easy to maintain the radiance of their experience. They returned to a commonplace world. Watching flocks would be dull business after the things they had heard and seen. They returned to a skeptical world. Many would doubt the reality of what they reported. They returned to a hostile world that would at last crucify Christ. They returned to a world of conflict, in which the spirit of revolt was growing.

3. Nevertheless, it would be impossible to escape the influence of their experience. Even if they proved false to it under the strain of temptation, the memory would haunt them and recall them to a better way of life. Here is the importance of Christian training. Let the memory of boys and girls be stored with Christian truth, so that it will haunt them if they try to live contrary to it and eventually bring them back to the only satisfying way to live.

4. The shepherds had seen much, but not all. There was more to be heard and seen when the Child came to maturity. His public ministry was still ahead. His sacrificial death, when the supreme figure in all history would die on the cross, was still ahead. Still to be written were such great words as these: "He who did not spare his own Son but

gave him up for us all, will he not also give us all things with him?" (Romans 8:32.)

5. It is unlikely that the shepherds lived to see the completion of the revelation which began with Jesus' birth. They became representatives of all men and women who hold fast to great ideals without living to see their realization. The angels' song of peace on earth presents an ideal we may have to hold as a promise we greet from afar without living to see it achieved. So lived William Penn, not only practicing Christian principles in his colony but thinking deeply about peace for the world.

The wonder of Christmas abides "Surviving centuries of slaughter, it haunts us by incredible beauty and its unconquerable faith—it is our only hope of healing the broken lives and warring wills of men." (Joseph Fort Newton.)

January 7

SON OF MAN, STAND UP!

Hymns: O God, Our Help in Ages Past—Another Year Is Dawning—Break Thou the Bread of Life

Lesson: Ezekiel 2:1-3:3

Text: . . . "Son of man, stand up. . . ." Ezekiel 2:1 (Moffatt)

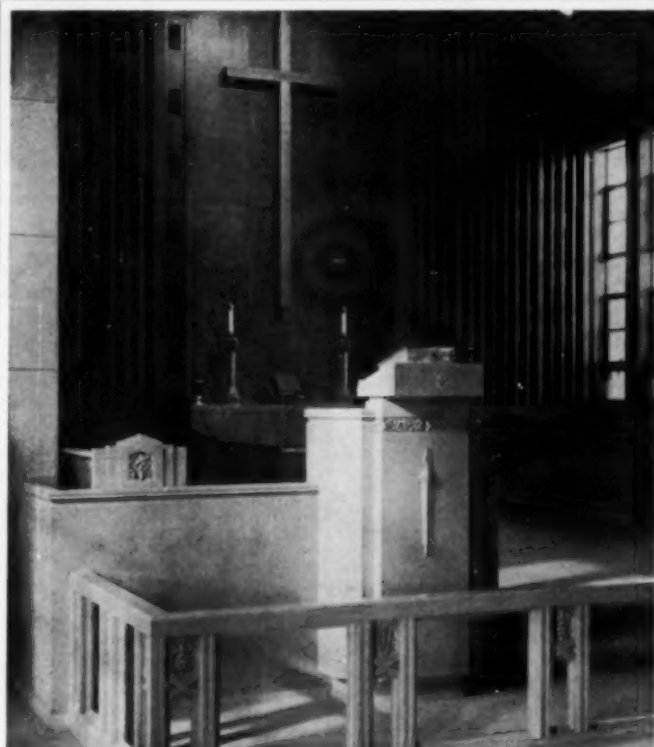
Here is a text for the New Year which has tonic for our souls. It is short, urgent, like a trumpet blast: "Son of man, stand up!" To think about it as we begin the journey to another twelve months will refresh us and strengthen us inwardly.

1. A spiritually sensitive man, Ezekiel heard God speaking to him. He was overwhelmed by the experience. He fell on his face, but at once God told him to get to his feet. It is well to recognize our insignificance before God—one's ignorance before God's wisdom, one's weakness before God's power, one's unworthiness before God's holiness. But these essential attitudes of the soul are not to be carried to the point of groveling fear. God cannot reveal himself to a man whose higher powers are paralyzed. Let the man get to his feet and God will talk to him—like a father to a trustful son.

2. "Son of man," said God to the man now erect before him, "I send you to the people of Israel." This meant that God had important work for Ezekiel to do. On the threshold of the new year, God is saying the same thing to us: "Sons and daughters of men, I am sending you into the next twelve months to work for me in every way that is constructive and helpful—to continue the good tasks you have begun and to undertake new tasks that will strengthen your home, your community, your church, your world." With such a call from God we can go about our work with a high sense of privilege and opportunity.

3. When Ezekiel stood up and listened, he found that God did not disguise the difficulties to be encountered in work to which he was called. The people with whom Ezekiel would work are described as rebellious, stubborn, impudent. God does not assure us that, everything in the new year will be sweet and lovely. He knows there will be problems to solve, difficulties to master, troubles to meet. A man on his feet before God is able to look at life realistically, knowing the new year, like the old, will be a mixture of happy events and troubles.

4. This was not all, however; for Ezekiel heard God speaking words of encouragement to overcome his fear in the face of hardship: "Son of man, be not afraid of them." To the extent that the prophet kept his attention fastened on God, he would master his fears. Only by remembering the



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presence and power of God can any of us in the new year deal effectively with our difficulties or our fears. "Why are you afraid?" Have you no faith?" Jesus asked his fear-tormented disciples on the Sea of Galilee. One man said out of his experience, "I am able to master my fears, for I believe God is with me."

God also said to Ezekiel, "Open your mouth, and eat what I give you." This was a symbolical way of telling the prophet to take deeply into his soul the Word of God, as food is taken into the body and its nourishment absorbed. So we partake of the Lord's Supper, letting the Word of God in Christ nourish us deeply within.

January 14

HOW TO LIVE IN THE FACE OF UNCERTAINTY

Hymns: Holy, Holy, Holy—Breathe on Me, Breath of God—I Need Thee Every Hour

Lesson: Isaiah 7:1-9

Text: *Do not boast about tomorrow, for you do not know what a day may bring forth.* Proverbs 27:1

Here in one of the Old Testament proverbs is an observation of life which is profoundly true. Uncertainty is one of the most certain elements in life as we know it. What is the wisest way to face it? What does the Bible say?

1. Plan only a few steps at a time, perhaps just one step into the uncertain future, leaving later steps to be decided as the future situation develops. This is what David did when King Saul threatened his life. In hiding he wondered, no doubt, what was ahead for him. But for his next step he must

know whether the king's anger continued or was cooling. Having learned, by a clever arrangement with Jonathan, that the king's anger continued, he knew what he must do next.

2. Recognize that the events of the uncertain future may be fortunate instead of unfortunate. When King Ahaz was fearful at the approach of the allied kings, Isaiah assured him that there was nothing to fear if he handled the situation with faith-inspired calmness and courage. Like King Ahaz, you may picture future developments in the darkest terms. You should remind yourself that changes, though they have an unpleasant aspect, can be handled so that good and not bad comes out of them.

3. Live habitually in a state of spiritual preparedness. Near the end of his ministry Jesus warned his disciples of a time of great uncertainty for them, of dark events to befall the world, of the coming of the Son of man. Then he said, "Take heed, watch, and pray." Only by such watchfulness, such spiritual sensitiveness, can anyone be aware of spiritual opportunity when it comes or make the best of any unexpected difficulty.

4. Remember that you will have ability to handle whatever happens, for such ability is part of your common human inheritance. It is amazing under what extreme conditions men can survive, how men can bring victory out of defeat. In you is this same God-given capacity. It receives its greatest reinforcement from vital Christian faith. Believe with Paul that you can do all things in Christ who strengthened him, and you will rise to any occasion the future may present.

5. Remind yourself often that about you and beneath you is the One who is the certainty that abides beyond all uncertainties—God! In a time of uncertainty it is dangerous to lose from one's vocabulary that little word for the biggest fact in life—God! It may be the ultimate source of that deeper insight

or added strength that will enable you to turn the changes of an uncertain future into opportunities for kindlier service, for larger life.

"I have said this to you, that in me you may have peace," said Jesus to his disciples in the upper room. (John 16:33.) In a world of uncertainty this is what we need most—an experience of the presence of God in Christ whereby we have inner peace and power to overcome the world.

January 21

REAL RELIGION YOUR BEST INVESTMENT

Hymns: Where Cross the Crowded Ways—Send Down Thy Truth, O God—A Charge to Keep I Have

Lesson: 1 Timothy 4

Text: *Train yourself in godliness.* 1 Timothy 4:7

Strenuous athletic training was known in the ancient world. Paul often observed it. It was in his mind when he wrote, "Train yourself in godliness," so pointing to what is for anyone the best investment of time and effort.

1. Look at the word here translated "godliness." The Greeks used it when they talked about religion. It meant awe, reverence, worship, obedience to the best. Early Christians picked up this noble word and used it in reference to their fuller, finer experience of Christ. This is the godliness in which we are to train ourselves. This is real religion—to know God as he is revealed in Christ, to love him, to live considerately toward other people.

2. "While bodily training is of some value, godliness is of value in every way."

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Plainly, man is more than a body. Physical fitness is good, but spiritual fitness is more to be desired and sought. If man had only a body to be concerned about, the indifference of many to religion could be understood. But since man is made in the image of God, with possibilities for spirituality, it makes a big difference whether one dresses and exercises the body only or gives top priority to things of the spirit.

3. "Train yourself in godliness." Effort is implied. Belief, prayer, worship, aren't easy for everyone. Discipline may be necessary. This need we take for granted in physical matters. We don't look for proficiency in a chosen sport without training. In one church an elderly man was an inspiration to many by his godly life. A younger man wished he could pray as that man prayed. Another man replied, "You could pray as he does if you prayed as often as he does or read the Bible as he does."

4. "Godliness is of value in every way." There isn't any aspect of life that won't be benefited by vital religion. Three doctors talked about life in their beautiful town, the instability, bickering, envy, moral laxity—evidences of the lack of practical faith. Godliness, a love for God and reverence toward him, that means self-control and kindly practice, sheds its benefits not only over Sunday but over every day.

5. Godliness "holds promise for the present life and also for the life to come." It reaches beyond time to eternity and reflects back upon time the light of another world. To know we live forever makes a difference in decisions we make today. In the light of eternity we see more clearly life's true values and priorities. To realize that one day we will stand before the judgment seat of Christ puts everything in true perspective. There is also the courage and comfort that come in life's troubled hours from a firmly held belief in immortality.

January 28 THE MYSTERIOUS PRESENCE OF EVIL

Hymns: We Gather Together to Ask
the Lord's Blessing—From Every
Wind That Blows—Who Is on the
Lord's Side?

Lesson: Matthew 13:24-30

Text: . . . "did you not sow good seed
in your field? How then has it weeds?"
Matthew 13:27

So the farm workers asked the farmer in the Parable of the Tares. The farmer sowed good seed. During the night an enemy sowed tares among the wheat. When the plants developed to the point where one could tell the difference between wheat and tares, the workers came with their question.

1. "An enemy has done this" was the reply. Here is a realistic view of the world. Through the words of the farmer Jesus acknowledges the presence of evil, and he traces it directly to deliberate illwill. There is no attempt either to explain evil or to explain it away. One thing, however, we can see. Without freedom to do evil, man would not be free to do right. God took the risk of creating man with the power of choice. Only so could there be decision, moral attainment.

2. What should we do about the evil we find in people? in organizations? in the world? "Do you want us to go and gather them?" the workers asked about the tares. So we propose to eliminate wickedness by strong-arm methods. Such was the way of dealing with heresy in the Middle Ages, with results that tarnish the record of our faith. It is the way of Communism. "In order to bring peace," said Lenin, "you must split

open men's skulls."

3. Wiser, more patient methods of dealing with evil are advocated by Jesus. The farmer replies calmly to his impulsive workers, "No; lest in gathering the weeds you root up the wheat along with them." Because we can so easily mistake the nature of the person or cause we are inclined to oppose, because what now appears to be tares may turn out to be wheat, a certain caution and patience are necessary if we really want to help people or the cause of right and truth.

4. "Let both grow together," said the farmer. As his field would be a mixture of wheat and tares, so life is and seems likely to continue to be mixed in quality. It was hoped for a while that the world would get better and better, but two world wars have dulled that expectation. Evidently, we must do our Christian work with the realization that perfection will not be attained in this world and that along with gains there will be great and persistent evils.

5. No one, however, should become complacent about things as they are, for God is always for good and against evil. At harvest time, said the farmer, he would gather and burn the weeds and store the wheat in his barn. There is a day of reckoning, a principle of judgment and separation. "God is not mocked, for whatever a man sows, that he also reaps." (Galatians 6:7.) "Just as the weeds are gathered and burned with fire, so it will be at the close of the age." (Matthew 13:40.)

Our chief business is to make sure we are dealing with the evils in our own lives, for the man who does that is troubled less by the evil for which he is not responsible. "In due season, we shall reap, if we do not lose heart." (Galatians 6:9.)

February 4 COME AND SEE

Hymns: Brightly Gleams Our Banner
—O Son of God Incarnate—I've Found
a Friend

Lesson: John 1:35-42

Text: He said to them, "Come and see."
John 1:39

This invitation of Jesus expresses the spirit of our faith. Instead of demanding that we accept without questioning the high truth about Jesus, investigation is graciously invited.

1. Come and see what manner of person this Jesus was, how he towered above the greatest figures in history. Napoleon, sharp judge of men, once said, "Alexander, Caesar, Charlemagne, and I founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded his empire on love, and to this very day millions would die for him. I think I understand something of human nature, and I tell you that all these were men, and I am a man. None else is like him. Jesus Christ was more than a man."

2. Come and see how Jesus appeals to all kinds and conditions of men. All ages are attracted to him. Little children listen eagerly to stories about Jesus, especially the story of how he welcomed children. Men and women in the busy years find him speaking to their spiritual need when he invites "all who labor and are heavy-laden" to come unto him. When the years multiply and the shadows lengthen, they find him standing in the gates of eternal life to welcome them.

3. Come and see what works of mercy have been done and continue to be done in his name. A visitor once looked in vain for monuments of Jesus' visit to the ancient city of Tyre. Records of conquerors were cut into the cliffs along a nearby river. Not

distant on the hills of Sidon, however, he found an orphanage that had been established for the care of abandoned children. Here was a finer monument than Sennacherib, Nebuchadnezzar, or Alexander left. It was evidence that Jesus had once passed that way.

4. Come and see how Jesus has transformed the lives of men and women. Hugh Redwood of the *London Daily News* once said, "If you should ask me by what authority I talk about the power of Christ to change human nature, I should reply to you simply—because he has changed my nature." There is no wrongdoing from which the power of Christ cannot redeem you, no problem you cannot deal with more effectively if you have his spirit, no aspect of life that cannot be finer and stronger if you allow Jesus to be your daily Friend and Helper.

February 11
(Race Relations Sunday)
IF A HOUSE IS DIVIDED

Hymns: Praise, My Soul, the King of Heaven—Spirit of God, Descend Upon My Heart—Living for Jesus

Lesson: Mark 3:20-30

Text: *If a house is divided against itself, that house will not be able to stand.*
Mark 3:25

It could not be denied that sick people were being healed by Jesus. His teaching carried conviction to many. "Here is a prophet of God," people were saying. But the scribes had a different explanation. "By the prince of demons he casts out the demons."

1. "How can Satan cast out Satan?" Jesus swiftly replied. If the scribes were right in saying Satan and not God was the source of his power, there would be a destructive division in Satan's kingdom, and by his support of Jesus he would be working against himself. Since such an assumption is unreasonable, the scribes ought to conclude that the good work of Jesus has a good cause—God!

2. "If a house is divided against itself, that house will not be able to stand." These words of Jesus have played an important part in our American history. Abraham Lincoln used them effectively in his debate with Douglas over the issue of slavery. He said, after quoting the words of Jesus, "This government cannot endure, permanently, half slave and half free."

3. The same truth applies to the race question today. What we do about that question in America governs to a large degree the appeal of democracy over Communism. The house of democracy cannot stand well in the eyes of the world if our practices in regard to racial groups do not square with our profession of equal opportunity for everyone.

4. The word "house" in the great saying of Jesus turns our attention to the family. Any family in which husband and wife do not have a central and commanding allegiance to God is a divided family. It cannot attain the deepest and truest levels of wedded love. It cannot provide the atmosphere which is conducive to bringing up children to follow the way of Christ in the fellowship of the church.

5. The words of Jesus apply also to the house of God. The divided condition of the church has been called the scandal of Christianity, and it is scarcely less than that no matter how we justify some of our denominational divisions. It is important that Christians of various communions work together in every practical way—in local councils and through the National Council of Churches.



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The truth of Jesus' words also reaches inward, reminding us of the need for a unified personality. When a man puts God first and tries earnestly to live by a higher will, all the lesser desires fall into an ordered pattern, like iron filings around a magnet.

February 18
(Brotherhood Sunday)

WHEN TOLERANCE IS A VIRTUE

Hymns: Where Cross the Crowded
Ways of Life—O Brother Man, Fold to
Thy Heart Thy Brother—O Blessed
Son of God

Lesson: Acts 10:17-35

Text: *In every nation any one who
fears him and does what is right is ac-
ceptable to him.* Acts 10:35

"He who is not with me is against me," said Jesus. (Matthew 12:30.) In becoming tolerant we may set ourselves against the good. "He that is not against you is for you," Jesus said on another occasion, declining to share the intolerance of his disciples. (Mark 9:40.) When, therefore, is tolerance a virtue?

1. Tolerance ceases to be a virtue when it descends to an easy-going indifference concerning vital beliefs and practices. A man may say, "I don't care whether a man is a Jew, a Christian, or a pagan." That sounds broad minded; it may actually be shallow-minded, for if God exists, if Jesus is the Son of God, and if a man has eternity ahead of him, then it does matter what a man believes and how he lives. Freedom of religion means, not indifference to what is supremely important, but willingness to let our fellow believers hold their own views.

2. Tolerance is never a virtue when it stands by with a shrug of the shoulders and sees wrong done to human rights and privileges. We like to say tolerantly, "Every man has a right to his own view," but what if his view would deprive others of freedom? Did Jesus think religion was a man's private business when the Pharisees surrounded the Sabbath with so many restrictions that a man couldn't be healed on that day? Are Communists to have unhindered freedom when their ultimate purpose is to overthrow our democratic government?

3. Tolerance becomes a virtue when it recognizes that good is being done by those whose beliefs and methods are different from our own. "He that is not against you is for you," said Jesus when the disciples wanted to stop a man who was casting out demons in Jesus' name. The man was doing good in his own way, and he was not to be stopped. Dwight L. Moody couldn't accept evolution. Henry Drummond thought of it as God's way of working in creation. But the two men had the highest regard for each other, and worked closely together for Christ.

4. Tolerance is a virtue when it means judging other persons and groups by their best characteristics. Many items in Catholic belief and practice we find strange and unacceptable, but to judge Catholicism fairly we must think of Catholic beliefs and practices at their best and in the light of the finest Catholics we know and the noblest Catholic saints. Always stories can be told about less desirable Jewish traits of character, but in common fairness we ought to remember the finest Jewish thinkers, scientists, musicians, humanitarians.

5. Tolerance is a virtue when it means trying to see our human differences as God sees them. This is the lesson in tolerance Peter learned in the experience described in Acts 10. Long accustomed to regarding certain foods as unclean and Gentiles as unfit

table companions, he now confessed, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." God is primarily concerned about two things—reverence and righteousness. To share God's way of judging is real tolerance.

In a world of strange religious diets, there is no better way to commend to others our own belief in him whom we call "the Bread of life" than actually to live the Christlike life, always remembering the searching words of Jesus, "You will know them by their fruits."

February 25
**THE KIND OF MAN
JESUS ADMIRE**

Hymns: Angel Voices Ever Singing—
Marching With the Heroes—My Dear
Redeemer and My Lord

Lesson: Matthew 11:7-15

Text: . . . *there has risen no one greater
than John the Baptist;* . . . Matthew
11:11

Here is the highest tribute that could be paid to a person. John must have been a remarkable person to call forth such praise from one who was so sensitive to the real values of life.

1. Jesus admired in John a man who would not be swayed by winds of popular favor. "What did you go out to behold? A reed shaken by the wind?" Sometimes people are like reeds swaying in their opinions and practices according to the winds of popular thought and custom, going with the crowd no matter if the crowd is going places and doing things of questionable worth. It is good occasionally to think of an independent soul like John and to absorb some of his spirit.

2. John was a man who preferred stern simplicity to luxury and comfort. "Why then did you go out? To see a man clothed in soft raiment?" In a day when men and women so desire things that make for luxurious living and will have them at any cost, when "the modern cult of comfort tempts many of us, there is need to remember John with his simple honesty, his devotion to duty, his disdain of luxury.

3. John dared to live dangerously, with outstanding courage. At the time Jesus spoke appreciatively of him, John was in prison because he rebuked Herod for his loose living. Jesus not only admired courage; he expected it of his disciples. Courage to do the hard right rather than the easy wrong, courage to speak for the falsely accused person or the underprivileged, courage to endure life's hardship—such courage Jesus inspires.

4. Jesus admired in John a man who spoke for God. "Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet." The deepest need of man is to know God—to discover the meaning of life, the source and power of life, to get direction for life, to respond to a love greater than any human love. Any man who can tell us something about God and help us to live closer to God is worthy of our admiration.

5. To admire John the Baptist and other men of his quality is no small thing in our spiritual development, for we tend to become like the objects of our admiration. Because we can admire only those we know about, it is an important task of the church and church school to present in the most appealing ways the outstanding figures of the Bible and Christian history.

Only in Jesus do we find the complete person, in whom the finest qualities of character

(turn to page 54)

THE ADMINISTRATOR, bulletin of the NATIONAL ASSOCIATION OF CHURCH BUSINESS ADMINISTRATORS

William H. Leach, Editor.

CHURCH BUSINESS ADMINISTRATION



A New Field of Service

By Leif R. Larson, President,
National Association of
Church Business Administrators

Mr. Larson is Executive Secretary,
Central Lutheran Church, Minneapolis.

The Local Church Business Administrator has become a recognized vocation in American Church life.

In recent years the administrative pressures on the local pastors and volunteer officers of larger congregations have become so great that a new church worker, the lay administrator, has emerged as the answer to their needs.

According to a brochure issued by the National Association of Church Administrators the office of a local church business administrator "provides a trained layman to supervise the business operations of the church, implements its policies and programs and offers a means through which a layman may respond to the call of God into a christian vocation".

He provides valued assistance to the pastor as manager of the physical and temporal areas of the church's life. He supervises the lay staff by implementing and coordinating their functions. He works with boards and committees by carrying out their policies and procedures in specifically delegated areas. He is available to the congregation at all times to answer questions regarding the temporal affairs of the church. He deals with all financial operations and handles the problems of property and

equipment. He must of necessity be a good public relations person.

Often the question is asked "When does a church need a business administrator?"

The answer of some Association members is:

1. When the official church family realizes the values of correlating all business affairs through the office of an administrator.
2. When the business load imposes a burden upon the pastors and laymen beyond a normal amount that should be carried either by the pastor or the volunteer laymen.
3. When the program of the church is so heavy that preaching and counseling by the pastor suffers.
4. When the congregation faces the necessity of enlarging staff to relieve the pastor of burdensome secular problems and responsibilities.

There is no reason why the church should not take advantage, on the staff level, of the best administrative and executive skills it can find to serve the church. Laymen, with these skills, can be found who will give their lives in service to their Lord and Master with a dedication as pronounced as those who feel the call to serve as

pastors.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." I Corinthians 12:4-6

FIRST GENERAL MEETING OF CHURCH BUSINESS ADMINISTRATORS HELD IN 1956

By Mrs. George Brockett and Mrs. Harry G. Dack, Historians (*)

The first interdenominational meeting of local church business administrators was held in Oklahoma City, Oklahoma when 45 men and women met together for 3 days to discuss their common problems. The conference was designed to be educational in nature and was called by the General Board of Education of the Methodist Church.

Invitations were extended to all denominations to participate. Eight denominations were represented by those in attendance. Major subjects that were discussed included developing a useful budget, financial campaigns public relations, church insurance, staff relations, operation of the kitchen, use of envelopes and collection systems. J. T. Carter was chairman of the conference.

Following a decision to organize a National Association plans were made for the Conference in 1957 at which time the first officers of the Association were to be elected. This conference was held in Dallas, Texas and R. Bryan Brawner of Highland Park Methodist Church was elected the first president.

*Mrs. George Brockett is Financial Secretary, First Methodist Church, Oklahoma City, Oklahoma.

*Mrs. Harry G. Dack is Business Manager, First Methodist Church, Bartlesville, Oklahoma.

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CHURCH SEXTONS ARE IMPORTANT

By **H. Jack Jones**, Administrative Assistant, North Broadway Methodist Church, Columbus, Ohio.

It is my firm belief that the church sexton has a vital and responsible place in the life of the church and its program. I believe that the church sexton is one of the mainstays of the church staff.

Call him what you may—janitor, maintenance man, maintenance engineer, sanitor—he's still an important fellow. We call our men "Sextons"; because they are more than janitors. A janitor sweeps the floor does the dusting, empties baskets, and the like. He usually works when other employees are gone and when the building is quiet. Church men work when others are there (staff or church members). He is called upon to be delivery boy, carry-in helper, fix-it man, and information center; he has to be a diplomat and an A-1 public relations man. Yes, he's certainly more than a janitor. What he says, what he does, how he looks, say, "This is our church."

Let's take a look at three steps to employing this combination "cleaning, public relations diplomat."

First, how do you find him? Second, how do you train him? Third, how do you make him a definite part of the staff?

I

How to find a church sexton to do the job needed is not an easy question to answer. I've found the safest way is an ad in the paper

with answers addressed to a box number. Usually, if a person will write for an interview, he's interested. This way, too, you can eliminate many by talking with them on the phone. Using this method recently, I had 100 applications—a goodly number to select from. I interviewed about 15 and selected 3. Then, I had personnel reports made on them by a local firm. Two of them were not acceptable. Needless to say, the third man got the job. He had been applicant number 100.

I believe you need a man who is experienced in Maintenance—cleaning, especially, but also able to do some of the other work (Electrical, carpentry, painting, etc.). If you have more than one man and each is able to one of these "extra" jobs, then you'll have a fine crew of men that will save you money. A second qualification is the ability to meet the public. Another, and obviously these are not in order of importance, is to feel the responsibility of serving the Lord. When I first started in this job I hired a man who did some drinking—never on the job, however. He came to me one day and said, "Mr. Jones, I've decided to quit drinking. If I'm going to work for the church, I've no business drinking." He did, and to this day he's left the bottle alone. Today I may not have hired

that man; but he's the best one I have in many ways—because he felt the responsibility of "serving the Lord".

What about age? What about race? I hire a man to do a job, and I hire the best man available. If he can do the job, which in addition to the three qualifications above means being able to "handle" the stairs from basement to third floor, move chairs and set up tables; then, I'll hire him without much concern for these two factors.

II

How do you train a Church Sexton? In my case, a church of 4200 members, we have four men. For them I have prepared a "Sexton's Manual". This contains items to guide them in their job. First, their job description, the areas of the building they are responsible for. A list of some special areas or problems, and how to handle them, for example: Lights—when they are to be on, when to turn them off. Doors—which ones are always closed, etc. Kitchen—who scrubs it and how often. What part of the cleaning is the Sexton responsible for.

Another item in the manual is a complete list of all rooms by name or number. Then a floor plan of the entire building. I remember one man we had who seemed to go by my office rather often; and I asked him, "George, Where're you going." His reply always, "I'm just looking for those stairs." I always had a picture of those stairs moving every time he turned his back.

There is also a sample copy of the work memo. This shows the man's name, the job to be done, and the area. When he finishes the job, he signs it and shows the date

it was done and then returns it to the office.

This manual is part of the help we give. When a new man uses this, he knows what he's expected to do, where he's to do it, and how to find that place. He still needs to know **how** to do the job. I had one man work for me who had never used a vacuum cleaner. He came one day wanting me to **tell** him how to use it. That's like trying to describe an accordion while sitting on your hands. I had to **show** him. If you are going to train a person to do something, there are about four steps that must be taken: 1. The worker has to know why he's doing something (our book explains this). 2. He has to be shown how. Repeat the procedure a couple times if necessary. 3. Then watch him do the job, and make sure he does it right. Don't forget the compliment on a job well done; after all, he's complimented you by doing it right from your example. 4. Leave him on his own but check with him a little later to see how he's doing. Don't forget the praise again.

Of course this all calls for your knowing how to do the job yourself. If you don't, better get someone in who does to do the training. Then you sit in on the sessions.

III

What makes the Sexton a part of the staff? First and most important is "being in on what's going on". He is expected to answer questions on every subject the church is con-

CHURCH BUSINESS ADMINISTRATORS MEET IN TULSA

Trinity Episcopal Church of Tulsa, Oklahoma will host the Fifth Annual Conference of the National Association of Church Business Administrators, July 18 through 21, 1961.

Program highlights will include the Conference Address by Dr. Kenneth McFarland, former superintendent of schools of Topeka, Kansas and a dedication service for all attending church workers.

Major subjects of the conference will center on Construction and First Mortgage Loans; Wills, Trusts and Estates; Community Welfare and Stewardship Methods of Local Congregations.

In addition, ten selected problems will be considered in discussion groups.

Significant in the reports to be given to the conference is a study

made by a committee on "Recruitment and Training of Church Business Administrators." Under the leadership of Kenneth Smith, Business Manager, East Dallas Christian Church of Dallas, the committee will present a comprehensive survey of the role of the administrator in the local congregation. The findings are based upon a thorough study by the committee during the past year and will be made public for the first time at the conference.

Conference registration is open to anyone interested in church business administration. Lay people are invited to attend. Registration fee is \$12.50. Write or call Kenneth Marshall, Boston Avenue Methodist Church, 1301—South Boston Ave. Tulsa, Oklahoma for details as to registration, meal service and hotel-motel accommodations.

nected with, from—"Where's Aunt Hattie living since she moved from Main Street?", to—"How do you keep the film from jumping in the movie projector?", to—"What's the Bishop's topic for Holy week?". Now, he either needs to know the answer or know where to find it.

We try to solve this partly by having a weekly meeting of the Sextons, when we bring them up to date, hear their questions and just visit a little. I make it a point

sometime during the week to spend a little time with each man just talking about some of the church projects. I check occasionally to see that they receive copies of all church publications. We have a message center for leaving notes of work to be done or just bits of information.

We also make a typed list each Saturday of all events in the church for the next eight days, what group will meet and in what room or rooms. This helps them plan for room set-ups and to answer questions.

To sum up—to make the Sexton part of the staff, keep him "in the know".

The Church Sexton is part of the staff. Things may run without him, but I'm sure they will go much smoother **with him**. So let's quit hiring janitors and start looking for "public relation diplomats with special responsibility for cleaning."

— CM —

HOW'S YOURS

Of all the folks on our church staff In this outskirts of Beckston, There's none—I feel—more worth his salt

Than our stay-with-it sexton!

Leslie Conrad, Jr.
Richardson, Texas

NATIONAL ASSOCIATION CHARTERS CHAPTERS

Local and nearby area administrators are encouraged to organize chapters of the National Association Church Business Administrators. To date twelve chapters have been chartered, with at least three making application for charters at the Annual Meeting of the Association in Tulsa July 18-21, 1961.

Chapter	President	Church	City
1. Dallas, Texas	W. Dean Willis	First Baptist	Dallas 1, Texas
2. So. California	Herman H. Beck	First Christian	Whittier, Calif.
3. Austin, Texas	J. D. Lomon	University Methodist	Austin 5, Texas
4. Colorado, Colo.	(Inactive)		
5. Fort Worth, Texas	Robert R. Doty	Broadway Baptist	Fort Worth, Texas
6. Oklahoma	V. E. Criswell	East Side Christian	Tulsa, Okla.
7. North Central (Minn.-Dakotas)	H. J. Tangeman	Hennepin Methodist	Minneapolis, Minn.
8. Tri-State Ind.-Ohio-Mich.	Mrs. Ruth R. Miller	First Presbyterian	Fort Wayne, Ind.
9. Chicago, Ill.	Norman Swenson	Fourth Presbyterian	Chicago 11, Ill.
10. Charlotte, N. C.	J. E. Williams	Covenant Presbyterian	Charlotte, N. C.
11. El Paso, Texas	V. O. Johnson	Trinity Methodist	El Paso, Texas
12. Northeastern	Robert Dobbin	Brick Presbyterian	Rochester, N.Y.
13. West Texas	C. Ray Cox	Polk St. Methodist	Amarillo, Texas
14. No. California	W. E. Baird	First Presbyterian	Berkley 4, Calif.
15. Heart of America (Kan. City Area)	Lane E. Klein	Countryside Christian	Mission, Kansas

Other areas of the country are invited to secure information as to how to form a chapter. Write to Leif R. Larson, 333—East Grant St., Minneapolis 4, Minn.

DISCUSSION SUBJECTS SELECTED FOR TULSA CONFERENCE

Here are the 10 "Minor" subjects that will be considered at Tulsa on Friday, July 21st. Each delegate will select one group to be in.

- Use of Church Facilities
Leader—Chattanooga, Tenn.
Frank Hisey
- Promotion and Public Relations
Leader—Memphis, Tenn.
George E. Rush
- Financial Records—Accounting Procedures
Leader—Fort Worth, Tex.
Robert Doty
- Management and Policies of Staff Personnel
Leader—Baton Rouge, La.
Clarence G. Leonard
- Development of Policy Regarding Budget Control—Acceptable to all Dept. Heads
Leader—Kansas City, Mo.
Charles F. Rouse
- Food Service
Leader—San Marino, Calif.
George L. Reynolds
- Methods of Collecting Pledges
Leader—Cedar Rapids, Iowa
John C. Judkins
- Problems of a Downtown Church
Leader—Calgary, Alberta
R. B. Knighton
- Fringe Benefits for Church Employees—Retirement and Hospitalization—
Leader—Topeka, Kan.
Duane R. Tietze
- Simplifying and Using Membership Records
Leader—Atlanta, Georgia
Charles W. Fruit

Twenty Questions About Your Public Relations Program

Your Church's Personality

Alton M. Motter*

Churches, like people, have personalities. Many churches grow up haphazardly, like Topsy. Others are guided and directed toward being a mighty spiritual power in the lives of members and the community. Such achievements do not just happen. They are usually the result of the dedicated labors of committee church leaders.

How does your church rate in this twenty-point church personality test?

1. Is the ministry of our staff marked by a deep and sensitive Christian concern for the spiritual welfare of others?
2. Is this same concern expressed in the friendly and courteous way our church-related telephones are answered?
3. Are our ushers trained to express a warm and genuine welcome to visitors?
4. Do we produce a neat and attractive church bulletin as a helpful aid to worship?
5. Do we inform our members of the church's program through a well edited parish publication?
6. Have we an interesting leaflet or folder describing the program of our church for new or prospective members?
7. Is our church building attractive and well maintained both inside and out?
8. Do we keep pew racks, window sills, and closets cleared of out-dated literature and supplies?

*Executive secretary, Minnesota Council of Churches, Minneapolis, Minnesota.

9. Do we give thoughtful attention to the landscaping of our church property?

10. Are we providing as much off-street parking as possible so as to be considerate of the parking rights of our church neighbors?

11. Could we broadcast brief chime or organ selections to our community on Sunday mornings and through the week at noon or at the six o'clock "Angelus" hour as well as upon such special occasions as Christmas Eve and Easter morning?

12. Could some unique feature of our church be floodlighted at night?

13. Do we maintain an attractive and well designed outdoor bulletin board and additional street or road directional signs?

14. Have we learned how to work with the church editors of our newspapers so that adequate news coverage is given outstanding church events?

15. Is our church associated with the radio-TV committee of our council of churches or ministerial association for possible participation in the broadcasting ministry of the churches of our community?

16. Do we express a cooperative spirit in working with other churches and civic agencies in meeting cultural, welfare, and social justice needs?

17. Do we train the children of the church to respect the flowers, lawns, and fences of our church neighbors?

18. Do we deal fairly, promptly, and politely with criticism coming from either within or without the congregation?

19. Are we thoughtful hosts toward visiting pastors and speakers?

20. Are we willing to undergo greater spiritual disciplines so that God can use us more effectively to do his will?

— CM —

ONE MORE SCRAPE

When all church pews
Go gum-wad free,
You'll know you're in
Eternity!

Leslie Conrad, Jr.
Richardson, Texas

CHURCH BUSINESS ADMINISTRATORS CONFERENCE

July 17, 18, 19, 20, 21, 1961

TRINITY EPISCOPAL CHURCH . . . 5th at Cincinnati . . . Tulsa, Oklahoma

REGISTRATION

NAME _____

POSITION _____

CHURCH _____ DENOMINATION _____

ADDRESS (church) _____

Years of service as a church administrator _____

Number of members in your congregation _____

REGISTRATION FEE: \$12.50. Make checks payable to Kenneth Marshall, Boston Avenue Methodist Church, 1301 South Boston, Tulsa, Oklahoma.

MINISTER AND PHYSICIAN

R. Russell Denison*

Imagine a physician

On call twenty-four hours a day for home and hospital visits, plus office hours for counseling and study and planning, but

Expected to visit all of his patients in their homes without being asked (and in the hospital without being notified), and

Preparing a talk and other details of a meeting (program, music, ushers, etc.) once each week for his "interested" patients, and

Conducting a school (and teaching in it) where the children of his patients may learn about physical health, and

Organizing officers, committees, and boards to run the whole business, plus serving on some of them, and

Planning activities for fellowship and education of his patients (where he should be seen), and

Editing a weekly news sheet plus letters, newspaper advertising, and other publicity for the information of his patients, and

Winning fifty to one hundred new patients each year by visiting them and selling them on his personality and methods, and

Representing his patients at a variety of meetings of doctors, civic leaders, etc., and

Being largely responsible for a "head-quarters" building and equipment maintained by his patients as a meeting place, and

Helping (or hoping!) his patients, if interested, raise an annual budget to include his salary—which they determine with non-paying patients expecting or demanding help when they want it.

Trying to persuade his patients to win others to this good-health cause and to contribute money in order to

(turn to page 65)

*Minister, Archwood Congregational Church, Cleveland, Ohio.

SILVER CHOIR CROSS AND 30-INCH NECKCORD



No. 2987 — LATIN

2½-inch Cross

30-inch Black Woven Cord
Complete

Price 85¢ each



No. 2988 — CELTIC

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30-inch Black Woven Cord
Complete

Price 85¢ each

strong, black woven cord, ready for immediate usefulness. May be obtained without the cord-set neckcord, if desired, for use with gold or silver metal chains.

No. 2987X — LATIN CROSS

Without Cord

Price: 60¢ each

C 30 — 30-inch woven

Cord Set 50¢ each

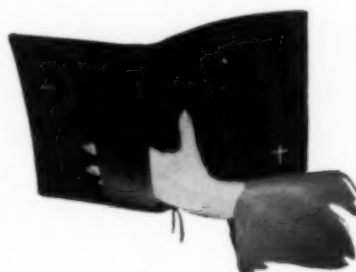
C 36 — 36-inch woven

Cord Set 60¢ each

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Without Cord

Price: 60¢ each



No. 740 — Showing Hold

CHOIR MUSIC HOLDER

Add to the dignity of worship in your Church through the use of this sturdy simulated leather music holder. If you have a processional or if the choir renders special selections during the service, the outside, concealed leatherette sling firmly attached to the holder, enables each member of the choir to hold in the left hand the music holder with its music, as illustrated.

Has two strong woven cords inserted through two eyelets at top and two at the bottom. Heavy-ply leatherette used. 24 Kt. Gold-stamped Cross on Cover. Name of Church may be gold-stamped on cover for additional charge of 50c each — special rate on quantities of same stamping.

CHOIR MUSIC HOLDER

(Suede Inside for Music Hold)

No. 740 — Black

No. 741 — Maroon

Size: 7¼ x 11¼ inches (when folded)

Price: \$1.25 each.



No. 740 — Choir Music Holder
\$1.25 each.

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FINANCIAL REPORTS FROM RELIGIOUS BODIES

BENEVOLENCES

Religious Body	Denominational		Other	Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership
	Budget	Total						
1. Baptist: *American Convention	\$ 9,986,439	\$ 11,329,688	\$ 2,522,909	\$ 13,852,597	\$ 61,025,072	\$ 74,877,669	\$ 2,222,036	1,543,198
2. North American General Conference	621,350	862,671	275,772	1,138,443	3,695,745	4,834,188	196,142	46,974
3. *Seventh-Day General Conference	n.r.	n.r.	n.r.	82,084	199,042	280,126	n.r.	5,853
4. Southern Convention	77,753,190	77,753,190	78,893	429,936	375,383,530	453,338,720	15,985,116	8,413,440
5. Brethren:	351,043	351,043	78,893	429,936	914,179	1,344,115	126,076	7,986
6. *Brethren in Christ	236,002	236,002	4,225	240,227	1,087,696	1,327,923	55,380	18,202
7. *Brethren Church (Ashland, Ohio)	2,878,472	2,878,472	147,084	3,025,556	9,118,427	12,143,983	347,604	186,071
8. *Church of the Nazarene	7,420,192	8,283,205	15,000	8,298,205	33,883,349	42,183,530	2,885,805	311,299
9. *Church of God, Anderson, Indiana	1,334,185	1,829,185	65,308	1,894,493	11,500,000	13,329,185	544,650	127,540
10. *Churches of God in N.A.	249,561	291,911	65,308	357,219	2,293,350	2,652,569	89,000	37,236
11. *Congregational Christian	7,131,387	9,459,045	1,283,470	10,742,515	90,195,752	100,938,267	2,520,110	1,419,171
12. *Christian Churches (Disciples of Christ)*	12,219,248	14,159,121	176,609	14,335,730	70,035,422	84,375,152	2,112,995	1,384,756
13. Eastern: American Catholic*	16,609	16,846	149	16,995	15,623	32,618	1,609	10,137
14. *Ukrainian Orthodox*	.....	2,900	25	2,925	15,623	32,618	1,609	50,000
15. *Evangelical and Reformed	4,937,827	8,263,341	415,397	8,678,738	56,863,136	65,541,874	1,259,466	810,007
16. *Evangelical Congregational*	297,218	404,036	24,631	428,667	7,842,120	9,270,787	149,709	29,938
17. *Evangelical Covenant Church of America	1,592,290	1,592,290	422,467	2,014,757	7,765,625	9,780,382	597,356	59,339
18. *Evangelical Free Church of America*	1,904,217	1,904,217	n.r.	1,904,217	4,443,177	6,347,394	1,142,530	31,185
19. *Evangelical United Brethren*	4,992,107	8,669,697	549,070	9,218,767	38,352,952	48,071,719	1,103,950	746,510
20. Friends: *Ohio Yearly Meeting	163,597	163,597	6,486	170,083	552,160	722,243	78,583	5,732
21. International Fourquare Gospel*	911,436	1,050,797	.....	1,050,797	5,064,676	6,115,473	487,569	82,099
22. Lutheran: *American	6,413,535	6,615,999	1,908,330	8,524,329	41,638,078	50,163,078	881,012	682,278
23. *American Evangelical	136,732	199,880	822	200,702	833,205	1,033,907	13,891	16,198
24. *Augustana	5,033,453	5,033,453	803,869	5,837,322	25,442,013	31,279,335	799,047	406,376
25. Evangelical	6,327,161	8,171,920	1,977,358	10,149,278	39,358,785	49,488,063	884,001	754,831
26. Evangelical Synod	97,817	104,335	.....	104,335	475,527	579,862	2,918	9,029
27. Free	736,227	795,393	45,000	840,393	2,531,877	3,354,270	177,888	54,804
28. Missouri Synod	23,526,849	28,926,041	n.r.	28,926,041	113,639,315	142,565,356	2,619,626	1,318,394
29. Suomi Synod	168,514	222,545	7,252	229,797	1,455,545	1,685,342	29,735	24,564
30. *United	18,117,752	24,333,311	n.r.	24,333,311	89,928,900	114,458,260	4,210,112	1,676,053
31. United Evangelical*	545,926	545,926	60,041	605,967	2,650,709	3,256,676	95,000	43,377
32. Wisconsin Synod*	2,263,672	3,232,064	n.r.	3,232,064	11,354,737	14,586,801	418,281	231,356
33. Mennonite: Evangelical	201,354	201,354	.....	201,354	148,185	349,559	82,538	2,349
34. General Conference	987,751	1,386,454	209,901	1,596,355	3,921,457	3,917,812	330,254	35,331
35. Methodist: Free	2,077,736	8,311,151	3,211,919	8,642,370	6,293,148	14,935,518	663,925	55,376
36. *Methodist Church*	64,476,324	75,498,724	458,721	75,957,445	436,207,213	512,164,658	11,096,444	9,691,916
37. Wesleyan*	929,744	1,701,543	.....	1,701,543	6,639,442	8,340,985	305,792	36,565
38. Moravian: *Unity of the Brethren*	14,583	17,615	962	18,577	238,472	257,049	3,251	4,901
39. *Northern Province	332,278	389,713	10,742	400,455	1,998,110	2,398,565	138,270	26,867
40. Pentecostal Holiness Church*	470,242	470,242	.....	470,242	5,386,259	5,856,501	207,568	51,688
41. Pilgrim Holiness Church	908,842	908,842	.....	908,842	5,163,354	6,072,196	441,208	32,746
42. Presbyterians: Associate Reformed	236,820	355,340	.....	355,340	937,272	1,292,612	60,400	27,317
43. *Cumberland	268,132	625,863	13,467	639,330	3,471,253	4,112,913	148,049	88,016
44. Orthodox	268,132	268,132	.....	268,132	844,781	1,112,913	120,087	6,905
45. *U.S.	15,763,135	21,167,941	.....	21,167,941	67,236,690	88,404,631	3,780,360	889,196
46. *United U.S.A.	40,331,789	40,331,789	5,580,635	45,912,424	213,766,633	259,679,037	9,414,522	3,155,332
47. *Protestant Episcopal	25,822,217	25,822,217	.....	25,822,217	104,457,535	129,279,752	3,063,148	2,123,110
48. *Reformed Church in America	4,250,343	4,439,755	887,189	5,326,944	17,643,991	22,970,935	1,202,229	222,523
49. United Brethren in Christ	425,473	648,017	.....	648,017	1,711,360	2,359,377	172,079	19,712
Total U.S., 1959 (49 bodies)	\$354,906,202	\$410,226,813	\$18,283,003	\$428,509,816	\$1,978,676,692	\$2,407,464,641	\$73,267,321	37,213,981
Total U.S., 1958 (49 bodies)	356,243,377	456,600,025	17,311,870	473,911,895	1,878,039,317	2,352,159,290	86,944,184	37,328,592
50. *Anglican Church of Canada	\$ 2,430,268	\$ 6,197,681	\$ 15,000	\$ 6,212,681	\$ 23,909,618	\$ 30,122,299	\$ 464,578	\$ 621,902
51. Baptist: *Maritime United Convention*	472,673	557,586	263	557,849	2,307,891	2,865,740	231,267	68,825
52. *Ontario and Quebec, Convention of	1,173,009	1,173,009	45,147	1,218,156	3,709,390	4,927,546	287,353	50,555
53. *Union of Western Canada*	149,751	191,625	14,031	205,656	1,031,245	1,236,901	40,535	17,405
54. *Presbyterian Church in Canada	1,882,557	2,314,996	.....	2,314,996	9,416,659	11,731,655	438,964	198,023
55. *United Church of Canada	9,342,635	9,574,725	895,983	10,470,708	43,949,152	54,419,860	1,970,461	996,576
Total Canada, 1959	\$ 15,455,893	\$ 20,009,622	\$ 970,424	\$ 20,980,046	\$ 84,323,955	\$ 105,304,001	\$ 3,433,158	1,953,286
Total Canada, 1958	14,754,500	17,657,600	1,632,044	19,386,644	81,810,319	101,099,963	3,014,447	1,920,183
Grand Total, U.S. and Canada, 1959	\$370,362,095	\$430,236,435	\$19,253,427	\$449,571,946	\$2,063,000,647	\$2,512,768,642	\$76,700,479	39,167,267
Grand Total, U.S. and Canada, 1958	370,997,877	474,257,625	18,943,914	493,201,539	1,959,849,636	2,453,259,253	89,958,631	39,448,775

PER MEMBER REPORTS

BENEVOLENCES

Religious Body	BENEVOLENCES		Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for Fiscal Year Ending
	Denominational						
	Budget	Total					
1. Baptist: *American Convention	\$ 6.46	\$ 7.34	\$ 8.98	\$ 39.54	\$ 48.52	\$ 1.44	December 31, 1959
2. North American General Conference	13.23	18.36	24.24	78.68	102.91	4.18	March 31, 1960
3. Seventh-Day General Conference#	...	...	14.02	33.84	47.86	...	June 30, 1960
4. Southern Convention	9.24	9.24	9.24	44.64	53.88	1.90	September 30, 1959
5. Brethren: Brethren in Christ	43.96	43.96	53.84	114.47	168.31	15.79	December 31, 1959
6. *Brethren Church (Ashland, Ohio)	12.97	12.97	13.20	59.76	72.95	3.04	March 31, 1960
7. *Church of the Brethren	8.69	15.47	16.26	49.01	65.27	1.87	September 30, 1959
8. *Church of the Nazarene	23.84	26.61	26.66	108.85	135.51	9.27	December 31, 1959
9. *Church of God, Anderson, Indiana	10.46	14.34	14.34	90.17	104.51	4.27	June 30, 1960
10. Churches of God in N.A.	6.70	7.84	9.59	61.64	71.24	2.39	July 31, 1960
11. *Congregational Christian	5.04	6.67	7.57	63.56	71.12	1.78	December 31, 1959
12. *Christian Churches (Disciples of Christ)*	8.82	10.22	10.35	50.58	60.93	1.53	June 30, 1959
13. Eastern: American Catholic*	1.64	1.66	1.68	1.54	3.22	...	June 30, 1958
14. *Ukrainian Orthodox*	...	...	...	...	...	...	January 31, 1960
15. *Evangelical and Reformed	6.10	10.20	10.71	70.20	80.92	1.55	December 31, 1959
16. *Evangelical Congregational*	9.93	13.50	14.32	61.53	75.85	5.00	June 30, 1960
17. Evangelical Covenant Church of America	26.83	26.83	33.95	130.87	164.82	10.07	December 31, 1959
18. Evangelical Free Church of America*	61.06	61.06	61.06	142.48	203.54	36.64	April 30, 1960
19. *Evangelical United Brethren*	6.15	11.61	12.35	52.05	64.40	1.48	June 30, 1959
20. Friends: *Ohio Yearly Meeting	28.34	28.34	29.67	96.33	126.00	13.71	June 30, 1960
21. International Foursquare Gospel*	11.10	12.81	12.81	61.76	74.49	5.94	December 31, 1959
22. Lutheran: *American	9.40	9.70	12.49	61.03	73.52	1.29	December 31, 1959
23. *American Evangelical	8.44	12.34	12.39	51.44	63.83	8.66	December 31, 1959
24. *Augustana	12.39	12.39	14.36	62.61	76.97	1.97	December 31, 1959
25. Evangelical	8.65	10.83	13.45	52.12	65.56	1.17	January 31, 1960
26. Evangelical Synod	10.83	11.56	13.45	52.67	64.22	3.2	April 30, 1960
27. Free	13.43	14.31	15.33	45.87	61.20	3.25	January 31, 1960
28. Missouri Synod	15.49	19.05	19.05	74.84	93.89	1.73	December 31, 1959
29. Suomi Synod	6.86	9.06	9.36	59.26	68.61	1.21	March 31, 1960
30. *United	10.81	14.52	14.52	53.66	68.29	2.51	December 31, 1959
31. United Evangelical*	...	...	...	...	...	...	February 29, 1960
32. Wisconsin Synod*	9.78	13.97	13.97	49.08	63.05	1.81	December 31, 1959
33. Mennonite: Evangelical	85.72	85.72	85.72	63.08	148.80	35.14	July 31, 1960
34. General Conference	27.80	39.02	44.93	65.34	110.26	9.29	December 31, 1959
35. Methodist: Free	37.52	150.09	156.07	113.64	269.71	11.99	August 31, 1960
36. *Methodist Church*	6.57	7.69	7.75	44.44	52.18	1.13	1959
37. Wesleyan*	25.43	46.54	46.54	181.59	228.13	8.36	April 30, 1959
38. Moravian: *Unity of the Brethren*	2.98	3.79	3.79	48.66	52.45	.66	December 31, 1959
39. *Northern Province	12.37	14.51	14.91	74.37	89.28	5.15	December 31, 1959
40. Pentecostal Holiness Church*	9.10	9.10	9.10	104.21	113.30	4.02	August 31, 1959
41. Pilgrim Holiness Church	30.01	30.01	30.01	170.47	200.48	14.57	June 30, 1959
42. Presbyterian: Associate Reformed	8.67	13.01	13.01	34.31	47.32	2.21	March 31, 1960
43. *Cumberland	5.65	7.11	7.26	39.44	46.70	1.68	December 31, 1959
44. *Orthodox	38.83	38.83	38.83	122.34	161.17	17.39	December 31, 1959
45. *U.S.	17.73	17.73	23.81	75.62	99.42	4.25	March 31, 1960
46. *United U.S.A.	12.78	12.78	14.55	82.30	99.42	4.25	December 31, 1959
47. *Protestant Episcopal	12.16	12.16	12.16	49.20	61.36	1.44	December 31, 1959
48. *Reformed Church in America	19.12	19.95	23.94	79.29	103.23	5.40	December 31, 1959
49. United Brethren in Christ	21.58	32.87	32.87	86.87	119.69	8.73	September 30, 1959
Total U.S., 1959 (35 bodies) ¹⁰	\$ 10.73	\$ 12.19	\$ 12.88	\$ 56.24	\$ 69.13	\$ 2.26	
Total U.S., 1958 (35 bodies) ¹¹	10.28	11.70	12.33	53.76	66.10	2.22	
50. Anglican Church of Canada	\$ 3.91	\$ 9.97	\$ 9.99	\$ 38.45	\$ 48.44	\$.75	December 31, 1959
51. Baptist: Maritime United Convention#	4.86	8.10	8.11	33.53	41.64	3.26	December 31, 1959
52. *Ontario and Quebec, Convention of	23.20	23.20	24.10	73.37	97.47	5.68	December 31, 1959
53. *Union of Western Canada*	...	...	...	...	...	...	December 31, 1958
54. *Presbyterian Church in Canada	9.53	11.69	11.69	47.55	59.24	2.22	December 31, 1959
55. *United Church of Canada	9.37	9.61	10.51	44.10	54.61	1.98	December 31, 1959
Total Canada, 1959 (4 bodies)	\$ 7.94	\$ 10.32	\$ 10.83	\$ 43.38	\$ 54.20	\$ 1.69	
Total Canada, 1958 (4 bodies) ¹¹	7.82	9.35	10.22	42.71	52.93	1.57	
Grand Total, 1959 (39 bodies)	\$ 10.53	\$ 12.06	\$ 12.73	\$ 55.34	\$ 68.08	\$ 2.22	
Grand Total, 1958 (39 bodies) ¹¹	10.10	11.53	12.19	52.98	65.18	2.18	

PREACHING THROUGH THE YEAR

(continued from page 46)

are mingled in right proportions. Here is true manhood, the Son of God. To admire him is not enough. He claims our deepest reverence and devotion.

March 4

WHAT PERFUME DO YOU USE?

Hymns: How Sweet the Name of Jesus Sounds—O Jesus, When I Think of Thee—I Am Thine, O Lord

Lesson: 2 Corinthians 2:12-17

Text: *Thanks be to God who . . . through us spreads the fragrance of the knowledge of him everywhere.* 2 Corinthians 2:14

How much of life and love is wrapped up in the word "perfume." "Oil and perfume gladden the heart," says an Old Testament proverb. Paul told early Christians how God "through us spreads the fragrance of the knowledge of him everywhere."

1. A person becomes fragrant and appealing by knowing God as he has graciously revealed himself in Christ. A young woman arose in a meeting to give her definition of Christianity. As she spoke of how Jesus had lived and died, how he rose again, how he lives and helps us in our problems and difficulties and makes life wonderful for us, a light flooded her face. A plain person, she became beautiful. Something flowed from her to those around her, like a delicate perfume.

2. "We are the aroma of Christ to God," Paul declared. A good life, lived in the spirit and power of Christ, is beautiful to see, fragrant as perfume. Such was the life of Henry Drummond, who wrote *The Greatest Thing in the World*, an interpretation of 1 Corinthians 13, in the spirit of which he lived continually. Courteous, kindly, humble, it could be said of him "that men took knowledge of him that he had been with Jesus." Writing his biography was "like writing the history of a fragrance."

3. Kindly action, prompted by the example and spirit of Jesus, is beautiful and fragrant. The kindness that rises above the dull level of duty, the surprise gift, the unexpected remembrance, the thoughtful deed done for someone who has no demand upon us, the long-continued service of a person in need—all these are beautiful. The inner spirit that prompts such kindly action changes the outward appearance of the person. Compare the facial expressions of a selfish person and a generous person.

4. This is how Christianity should spread from person to person—by the subtle perfume of gracious Christian living. Are you concerned about loved ones or associates because they do not live in a Christian way? You will not win them by criticism or argument. Your best approach is so to live the Christian life that a subtle influence, like perfume spreading in a room, goes from you and has its effect.

5. "We are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life." To spurn the gospel, as it is presented in the word and life of those who really possess it, is like introducing death-dealing vapor into one's life. To accept the gospel is like breathing in life-giving oxygen.

Only when a bottle of perfume is opened and the perfume is applied can its fragrance be released and enjoyed. It is only as we live

by our faith in Christ, relating it to daily need, that his wisdom and power can make us strong and sturdy, fragrant and attractive.

March 11

(First Sunday in Lent)

THE HARD WAY TO LIFE

Hymns: God of Grace and God of Glory—He Who Would Valiant Be—When Courage Fails

Lesson: Matthew 7:7-27

Text: *The gate is narrow and the way is hard, that leads to life, . . .* Matthew 7:14

Long before the faith we hold was called Christianity, it was referred to as "the Way." Jesus himself spoke of "the Way." He said it was hard and the entrance to it narrow. That sounds forbidding, doesn't it? How did Jesus expect to attract followers?

1. The answer is that Jesus always spoke the truth about his way of life. He didn't want followers who were looking for an easy time. The finest things in life always do come at a high price. You want to be a doctor? It takes years of hard study and work. You want to become an All-Star ball-player? Disciplined effort, constant practice are required. You want to be a musician? You may have the talent of Van Cliburn, but still there is the demand for years of practice.

2. We like to sing, "What a Friend we have in Jesus." The tune is pleasant, the words are simple, but how much do we know about Jesus as Friend? How much time do you give to reading the Gospels and Epistles? We sing, "What a privilege to carry everything to God in prayer," but how much time do you spend in praying, in discovering the meaning of prayer? To know Jesus, to get the benefit of prayer, demands concentration, steady application.

3. The hard way to life Jesus offers us means losing a mirror, the mirror of self in which we view everything in terms of "What can I get out of it?" It isn't easy, as we move from adolescence into adulthood, to learn to think not alone of ourselves but of others; but in failing to do that we make ourselves miserable, for God has so made us that we must love our neighbor as ourselves. When we begin to exchange our mirrors for windows, life becomes more interesting, enjoyable.

4. In the hard way to life Jesus offers, the dollar sign takes on new significance. How hard it is for men today to think beyond themselves in the use of material gain? How hard it is for young people to choose a career in which the material reward will never be great? A little girl, playing with pennies, formed a cross. This is the way to deal with material things—to choose a vocation on the basis, not of what we will get, but of what we may give, to give of our substance for Christian purposes.

5. The hard way to life Jesus offers involves thinking less of what other people may say and more of what Christ says; it means living under the inspection of God. When the crowd goes places and does things contrary to reasonable standards, it is unpleasant to be thought "different" or "queer." But it may be part of the cost of following Jesus, for centrally a Christian is one who takes Jesus for his standard of life, seeks to follow his example and live by his spirit.

It all comes down to a personal decision, for "to every man there openeth a high way and a low; and every man decideth the way his soul shall go." What will it be—the broad way that gets you nowhere or the hard way "that leads to life"?

March 18

(Second Sunday in Lent)

JESUS CHRIST, DIVINE EXAMPLE

Hymns: Now to the Lord a Noble Song—I Am Trusting Thee, Lord Jesus—Jesus, Thou Joy of Loving Hearts

Lesson: 1 Peter 2:11-25

Text: . . . Christ also suffered for you, leaving you an example, that you should follow in his steps. 1 Peter 2:21

Jesus, our example! So Peter presented him to early Christians. So he presents him to us—a truly wonderful way to think about him, at once humbling and enheartening.

1. "Christ also suffered for you." With this basic fact all Christians thinking and living begin. He could have saved his own life, but he chose to give it for sinful persons like ourselves. Jesus both astonished and alienated people by his friendly association with persons of doubtful character. What he said and did made him the "friend of sinners," but it also brought him deeper and deeper into conflict with the religious authorities, and at last they crucified him.

2. To Christian slaves who were often resentful of the degrading duties thrust upon them, Peter brought the example of Jesus. If they couldn't please unreasonable masters, they could merit God's approval by doing their work faithfully. Let them remember how Jesus endured suffering uncomplainingly. We are free men and women, not slaves; but our work may be unpleasant—an unreasonable employer, customers with arbitrary demands. It helps to remember Jesus—doing his work faithfully under difficult conditions that at last broke his body on the cross.

3. With Christ as their chief inspiration many have chosen to spend their lives unselfishly for others. The cross has brought about more sacrificial living than any other single fact in history. A typical illustration is that of a woman giving up her position in a corporation and reducing her salary almost by half, because she believed God wanted her to teach underprivileged children in a community welfare institution. The cross appeals mightily to everyone to think less of self and more of others.

4. In our own hours of loss and suffering we are strengthened for renewed effort or brave endurance by remembering Jesus' example of uncomplaining acceptance of trouble. "Why all this sorrow, Lord? My God, hast thou forsaken us?" exclaimed Cardinal Mercier during the First World War when he learned of the burning of Louvain. Then he became quiet as his eyes fell upon the cross. He said, "A disciple is not above his Master, nor a servant above his Lord. We will rebuild."

5. Only with the presence of Christ as unfailing Friend and Helper is it possible to follow an example so high and holy. The living Christ imparts to Christians spiritual energy to live the new life. Justus in *The Robe*, by Lloyd C. Douglas, tells of his feeling that Christ is near him. Marcellus thinks it must be uncomfortable to be watched by an invisible presence. Justus replies, "Not if that presence helped you defend yourself against yourself, someone standing by to keep you at your best."

March 25

(Third Sunday in Lent)

JESUS CHRIST, DIVINE REDEEMER

Hymns: O Could I Speak the Matchless

Worth—Above the Hills of Time the Cross—O Holy Savior, Friend Unseen
Lesson: Luke 19:1-10

Text: For the Son of man came to seek and to save the lost. Luke 19:10

Fine city, prominent position, wealth—Zaccheus seemed to have everything. But this wasn't the whole story for Zaccheus, and it may not be for us, either. We can have everything outwardly and yet know inwardly that we are not making the best or the most of life.

1. We may be plagued by a feeling of inferiority, due to physical handicap or other limitation. Zaccheus apparently felt inferior because of his small stature. Even when he became a chief tax collector he was still dissatisfied with himself. But everything changed for him when he met Jesus. To countless men and women who have felt inferior, handicapped, dissatisfied with themselves, Jesus has come, lifting them out of weakness into strength, out of uncertainty to confidence and courage.

2. We may be in bondage to the crowd, held down by its standards, robbed of our individuality. Zaccheus couldn't see Jesus for the crowd; that is why he ran ahead and climbed up a tree where Jesus saw him and called to him. As soon as we begin to pull out of the crowd and respond to the appeal of Jesus has for everyone we find that Jesus picks us out of the crowd, recognizes us as a distinct individual, gives us a new feeling of worth. With him we can think our own thoughts, do what we believe is right, without feeling we are under the thumb of the crowd.

3. We may be too self-centered. In the office of tax collector, Zaccheus had taken care of himself so well that he was now a rich man. But something about Jesus made Zaccheus uncomfortable in his wealth. He could no longer justify his methods of getting it. Suddenly he came to a decision. He must restore fourfold anything he had gotten dishonestly; he must give half of his goods to the poor. Here was genuine conversion, prompting Jesus to exclaim, "Today salvation has come to this house."

4. For salvation to be experienced we may need to think of God in a truer, more helpful way. Jesus spoke to Zaccheus up there in the tree, and invited himself to his house. We learn as Christians to think of God as doing always what Jesus did in his brief ministry. We do not have to search for God; he is always seeking us. He is ready to pardon us for anything we have done wrong, when we are sincerely penitent and make every possible restitution to anyone we have injured.

5. Truly, Zaccheus was saved from the man he was to the man he was meant to be, and that is God's purpose for all of us. Lloyd Douglas, writing with rich imagination about Zaccheus, has Jesus ask him what led him to make his decision. He replies, "Good Master, I saw mirrored in your eyes the face of the Zaccheus I was meant to be." God does not intend any of us to be held back by inferiority, lost in the crowd, or spoiled by self centeredness.

Everything that happened to Zaccheus long ago can happen to anyone today. It can happen to you, if you turn to Christ and say, "I give myself to you, make me a new person, now!"

April 1
(Fourth Sunday in Lent)

**JESUS CHRIST,
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Hymns: In Heavenly Love Abiding—

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Immortal Love, Forever Full—Jesus Is
All the World to Me

Lesson: Philippians 4:4-13

Text: I can do all things in him who
strengthens me. Philippians 4:13

No matter what your problem or difficulty or burden may be, you can handle it more effectively, with greater sense of power, if you have Christ within you. The same power that was available to Paul is available to you.

1. Paul wasn't writing about something he guessed might work. He was telling his own experience of something that did work. He faced straitened circumstances; there were times when he was actually in want. He faced physical handicap in what appears to have been a recurrent illness with severe pain. He faced the problem of an aging body on which persecution and hardship left their marks. He could endure everything in the wonderful strength of the indwelling Christ.

2. The word of Paul comes to us richly laden with the experience of the centuries. Oliver Cromwell, striking figure of the seventeenth century, in time of illness wanted to hear the passage in Philippians which ends with the words "in him who strengthens me." This scripture, he said, had supported him when his eldest son died. God alone knows how many men and women are living today with quiet courage because again and again they repeat the words of Paul about strength in Christ.

3. It makes a vital difference when you turn your attention away from yourself and weakness to Christ and his strength. "He always makes me feel so strong," said a man after hearing Phillips Brooks. That is what Christ does for us. Are you troubled by inability to live up to your good resolutions? One young man, so disturbed, began to center his attention upon Christ. The words of Paul, often recalled, helped greatly. Temptation disappeared, for he was now living on a new level with new motives.

4. It also makes a big difference when you take an affirmative, confident attitude toward life. The way we think about ourselves is very important. The strength of three soldiers, hypnotized and told they were weak, fell to 30 percent of normal. Then, still hypnotized, they were told they were strong, like giants. Their strength rose to 140 percent of normal. We win spiritual victories by saying, "I can do all things in him," because such faith gives larger confidence, releases strength.

5. Better relations with other people may grow out of fellowship with Christ, as his spirit suggests and his power makes possible new approaches to persons with whom we have a grievance. A boy was falling behind in his school work because of strong dislike for a teacher. At last he went to the teacher and explained the conduct which had called forth the teacher's sharp rebuke. "Why, son, that's all right," said the teacher, cordially. The boy later told a friend he found courage to approach the teacher only by recalling the words of Paul.

You can release God's power in your own life by repeating, believingly and earnestly, every time you confront a difficulty, these words of Paul, "I can do all things in him who strengthens me."

April 8

(Passion Sunday)

THREE CROSSES ON A HILL

Hymns: There Is a Green Hill Far
Away—When I Survey the Wondrous
Cross—In the Cross of Christ I Glory

Lesson: Luke 23:32-43

Text: Two others also, who were criminals, were led away to be put to death with him. Luke 23:32

Three crosses, not one only, stood on that hill outside Jerusalem. Our thought ordinarily is so centered on the cross on which Jesus died that we forget that on each side of him stood a cross. In this fact of three crosses we have a vivid reminder of spiritual realities too important to be missed.

1. There is the cross of punishment. When one of the criminals railed against Jesus, the other said, "We are receiving the due reward of our deeds." Crucifixion was a barbarous form of punishment, but so long as men and women refuse to obey society's just laws there must be penalties for deliberate wrongdoing. Physical pain is also part of the divine order for the safeguarding of life, warning us of limits beyond which we cannot comfortably go in the neglect or abuse of our bodies. Mental pain, in the form of sleeplessness, irritability, and nervousness, is a danger signal bidding us change our habits of living and basic attitudes.

2. There is the cross of repentance. The second criminal was made spiritually receptive by his pain. His eyes were opened to moral realities. He confessed his guilt. He turned pleadingly to Jesus. "Remember me when you come in your kingly power." Jesus replied, "Today you will be with me in Paradise." What happened to this criminal is typical of what has been taking place throughout the Christian centuries. Here was a man named Spencer. A federal judge said he was the cruelest, hardest, most malignant criminal he had ever known, but that through the grace of God he had been restored to fellowship with God, becoming in prison the tenderest and most effective evangelist he had ever known.

3. There is the cross of redemptive suffering, the cross of Christ. "But this man has done nothing wrong," said the second criminal. What Jesus had done was to serve human need that he brought upon himself the enmity of the rulers. His cross, therefore, stands out as the supreme illustration of this fact—that except when someone "voluntarily assumes the burden of man's misery and sin there is, no salvation from any want or tragedy mankind knows." Beyond this, the suffering of Jesus was rooted in the plan and purpose of God and revealed the love of God. His cross assures us that God is not indifferent to our pain, but with wounds in his own heart shares the sorrows of his children.

Look at these three crosses. Let the first remain bleak and forbidding, warning of the serious consequences of wrongdoing. Let the second stand with arms of gracious appeal, inviting you to accept the forgiveness of God in Christ. Let the third glow with the light of divine revelation, telling of the Savior who unveils the heart of God as sacrificial love.

April 15

(Palm Sunday)

JESUS CHRIST, PIONEER OF LIFE

Hymns: Crown Him With Many
Crowns—Light of the World, We Hail
Thee—Lead On, O King Eternal

Lesson: Mark 11:1-10

Text: . . . you killed the pioneer of
Life. Acts 3:15 (Moffatt)

We are all indebted to pioneers—men and women of vision and courage who push back horizons, blaze new trails.

By his words, his spirit, his cross-crowned life, Jesus set in motion spiritual energies for which history has no equal.

1. A pioneer is notable not only for what he himself achieves but for what he enables others to achieve. Magellan sailed around the world for the first time. That was daring and magnificent, but more important, he opened the way for other ships to sail in strange waters. We bow before the divine perfection of Jesus in life and death, doing for us what he alone was able to do. But having accepted him as Savior, we feel in his presence new ability actually to live in more Christlike ways.

2. Think of the new example and spirit he furnishes in the matter of forgiving our enemies. Stephen prayed, "Lord, do not hold this sin against them," because Jesus had shown the way by praying, "Father, forgive them, for they know not what they do." Jesus let loose in the world a new dynamic for handling difficult human relations. Altogether impressive are the instances in which someone has followed the way of Christ, not answering antagonism with more antagonism, but showing intelligent good will, winning the offender to new friendliness.

3. In his new estimate of human worth and possibilities, Jesus is truly a pioneer. He knew the weaknesses and brutalities of human beings, but he always acted on the conviction that in human nature as God created it there are boundless possibilities for good, if only men yield themselves to God's guidance and power. This new appreciation of human worth is at the basis of our democratic way of life. The individual has inalienable rights, and the state exists to further individual welfare with due regard for the welfare of the whole community.

4. The spirit of Christ continues to be our deepest inspiration for personal service. Jesus "went about doing good," he made relief of human need a fundamental part of discipleship. The amount of human need has been relieved by men and women who have caught his spirit is beyond all calculation. Many of our social agencies, now working independently, grew out of the pioneering work of the church, as it saw need and ministered to it. It is still the work of the church to call public attention to unmet needs at home and abroad.

5. Jesus is also the pioneer for this great truth—belief in God as the heavenly Father is trustworthy. If God loves us like a father, why do innocent persons suffer so? Jesus himself lived a perfect life, yet he met defeat and suffered on the cross. What would God do with such a life? All that has happened since the cross, beginning with the resurrection, is God's powerful answer. It is also God's answer to our questions about the reasonableness of childlike faith. We can trust God to bring good even out of life's darkest hours.

Our faith grows as we follow Christ the pioneer in venturesome, courageous living. Faith cannot be strong in calm waters. It must get out into the ocean of actual living—face doubts, carry loads, run risks, dare the impossible. Its song is "Lead on, O King Eternal."

April 22
(Easter)

JESUS CHRIST, RESURRECTION AND LIFE

Hymns: Low in the Grave He Lay—
The Day of Resurrection—Christ the
Lord is Risen Today

Lesson: John 11:17-27

Text: . . . "I am the resurrection and
the life; . . ." John 11:25

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Often we hear these words of Jesus and those that follow, "Whoever believes in me shall never die," at funeral services. Yet death comes to believer and unbeliever alike, which fact compels us to look for more than physical meaning.

1. To say that Jesus is "the resurrection and the life" is to concentrate in one dramatic sentence his whole claim. Life includes everything. Jesus knew life, lived life at its best, manifested God's power. Having life, he can impart life in response to our belief. He is the resurrection because life in him triumphed over death. Believing in him, living with him, we are delivered from a godless life which is spiritual death to a new life rightly called "eternal."

2. The new life in Christ begins here and now. Martha expected resurrection at "the last day." "I am the resurrection," Jesus told her, speaking of it as a present reality. So it is experienced by many. A marine, having gotten into trouble and with a guilty conscience, read about Lazarus. It made vividly real to him the truth of a new life in Christ. "I know I am alive again," he said. "The forgiveness of God can reach out even to me. The resurrection Jesus was talking about is a real thing, after all, right now."

3. So to believe in Christ, that he delivers us from the death of sin to new life in him—this is the meaning of the words "He who believes in me, though he die, yet shall he live." A man can be so selfish, so involved in dishonesty, so indifferent to honor, so hopeless, that he is spiritually dead. But no man or woman need stay that way, for as Jesus called Lazarus out of the tomb, so he calls to everyone today, "Come out of your tomb of spiritual death, and find in me new life."

4. "Whoever lives and believes in me shall never die." This new life which comes to all who believe in Christ is not subject to the death which is the fate of the physical body. The closer we walk with Christ, the better we know him in the power of his resurrection, the more certain we become that death is only an incident in ongoing life. "If we live the eternal life now, we will always," said Dr. Lacey Sites, scholar and missionary, on the day of his death at ninety-two.

5. When we thus live an eternal life in time, we have the surest basis for courage and confidence in any difficulty or danger. "Death is dead," said Lazarus when Caligula threatened him with execution in O'Neill's play *Lazarus Laughed*. So early Christians, remembering the resurrection, became fearless in the face of death. A boy, wounded in World War Two, told a chaplain, "Out there in the field I died a thousand deaths, but somehow we do not mind the crucifixion when we are sure of the resurrection."

There is no contradiction between an open grave and the words often heard there, for in the deepest spiritual sense, they are everlastingly true. "He who believes in me, though he die, yet shall he live."

April 29

WHO WILL ROLL AWAY THE STONE

Hymns: Eternal God, Thy Power Upholds—Jesus, the Very Thought of Thee—Give to the Winds Thy Fears

Lesson: Mark 16:1-7

Text: . . . they saw that the stone was rolled back; . . . Mark 16:4

The stone at the door of the tomb of Jesus appeared to be immovable. Like some things we confront—our failures, for example. What seems to be immovable, however, is not always really so. This was the

discovery of the women long ago.

1. Sometimes we allow our imagination to run ahead and magnify the difficulties of our situation. "What shall I do?" we ask, thinking of all the things that could happen or fail to happen. Two travelers in Scotland became concerned about a stretch of road called "The Dark Mile" on their map. Before they realized it, they had passed through that piece of road with the forbidding name. Some things we fear work out like that, don't they?

2. In life, too, there is an element of divine surprise, so that instead of living apprehensively we are justified in facing the future with eager expectation, and in encouraging our children to do likewise. Life is forever undergoing change, and with changes come surprises—new opportunities, new possibilities. This fact of happy surprise roots down into God's gracious purpose. It is illustrated supremely in the resurrection of Jesus.

3. This element of divine surprise has been in evidence throughout Christian history. The course of our faith has not been uniformly forward. At times it has seemed that a huge stone was being rolled against Christianity to stop its progress. In the latter half of the eighteenth century many said that Christianity could scarcely outlive the generation. But time and again the hindering stone has been marvellously removed and Christianity has gone on to achieve new victories.

4. This element of divine surprise enters into our experiences of sorrow and loss, so that in time they often bring us spiritual enrichment. The birth of a son was one of the great events in the life of Rufus Jones, distinguished Quaker philosopher. But that boy died at the early age of eleven, a loss his father never could speak of easily. Long after the boy's death, however, Dr. Jones confessed that nothing had brought him so close to God or so taught him the meaning of infinite love.

5. If anyone is to have an experience of divine surprise, he must make a beginning, even if the outlook is unpromising. The women knew about that stone, but they started toward the tomb instead of sitting at home in despair. Nothing can happen so long as we lament our situation. But if we make whatever beginning is open to us, God may clear the road for us in some surprising way. Some results of trustful faith are quite amazing, even as Jesus declared, "All things are possible with God." (Mark 10:27.)

May 6

HOW TO HEAL HURT FEELINGS

Hymns: There's a Wideness in God's Mercy—Beneath the Cross of Jesus—O Master, Let Me Walk With Thee

Lesson: Ephesians 4:17-32

Text: . . . be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Ephesians 4:32

Perhaps your feelings have been hurt. What should you do about it, as a Christian? It may be that you want to help somebody whose feelings have been hurt. What can you say? Few subjects take us faster to the heart of the New Testament. It suggests five important things to say to yourself and to others.

1. Do something about it, quickly. Good relationships with other people are so desirable in the sight of God that even something as important as worship should be postponed until effort has been made to secure reconciliation. (Matthew 5:23, 24.) You cannot worship God properly so long as ill will rankles in you. (1 John 4:20, 21.) Quick

action is recommended, too, because the longer you nurse hurt feelings, the worse they become, and the grievance assumes an importance out of all due proportion.

2. Remember how much you yourself have been forgiven. Jesus told the story of a man who had been forgiven an enormous debt, ten million dollars in our money. But this man wouldn't forgive a fellow servant who owed him the trifling amount of twenty dollars. (Matthew 18:21-35.) You can see what Jesus meant. You have been forgiven so much that ill becomes you to withhold forgiveness from others.

3. Remember that you are not alone in your experience of hurt feelings. Think of Christ on the cross. Of him it is written, "When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly." (1 Peter 2:23.) With this picture of Jesus suffering more at the hands of men than you will ever have to suffer in the way of hurts and slights, why shouldn't you speak firmly to yourself, "Be strong, act like a big person, be a real Christian?"

4. Pray for those who have hurt your feelings. The best thing you can do, said Jesus, is to keep unfriendly persons within the circle of your good will and be their intercessor, not their judge. Ask God to help them realize their mistakes and stop injuring themselves and you. Jesus does not promise you that such undisciplined good will always be successful in winning the unfriendly person to a better frame of mind. But he does promise that you will be more like God, a son of God.

5. Try to maintain always, even under severest provocation, a truly Christian spirit. Christian love in action, said Paul, "is patient and kind; . . . it is not irritable or resentful; . . . Love bears all things, believes all things, hopes all things, endures all things." (1 Corinthians 13:4, 5, 7.) So to handle hurt feelings is not an easy matter. To live in the Christian way calls for the closest fellowship with Christ as Savior and Lord. Only with Christ, in Christ, and for Christ can "you endure all things."

May 13

(Mother's Day)

WHEN A MOTHER STANDS BY

Hymns: Now Thank We All Our God—O Happy Home—For the Beauty of the Earth

Lesson: John 19:23-30

Text: There stood by the cross of Jesus his mother, . . . John 19:25 (KJV)

"If I were hanged on the highest hill, I know whose love would follow me still," sang the poet Kipling. Behind the mother whose unfailing love he described can be seen another mother who stood by her son in time of danger, the mother of Jesus.

1. Mothers do stand by their children in times of danger and difficulty. Years ago in Wales a widowed mother, trying hard to keep her family together, walked ten miles to find a doctor for her baby boy. He hesitated to make the long trip with small hope of saving the boy's life. Only her pathetic earnestness persuaded him to go. The baby lived—to become Lloyd George, Prime Minister of England. Often, with finest available medical skill, the heaviest burden of care and concern in time of illness falls upon the mother.

2. Think of those unknown years when Jesus was growing up in the home at Nazareth. There we would see Mary standing by her children in those little everyday practices of unselfish thoughtfulness that charac-



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terize good mothers in every generation. Often a mother's patience with a boy's hobby is rewarded when out of it develops a major interest in the adult years. Glenn Martin, successful plane builder, said of his mother, "She let me make kites on the kitchen floor and never grumbled when I mused up a room."

3. A mother, in standing by her children, will adapt herself to their changing needs as they move from infancy to adulthood. The largest number of parents who enroll for conferences and courses are those with preschool children. Yet the problems to be met in being a parent of adolescent children and of sons and daughters coming to the age of marriage are also many and important. There is need at all ages for father and mother to be informed, understanding, skillful.

4. Really to stand by one's children both mothers and fathers need to be Christian in their deepest thought and clearest action. Genuine Christian training is not alone a matter of instruction. It needs atmosphere, environment, inspiring example. "Religion is not so much consciously taught to children as unconsciously caught by them." So it was in the home of Jesus as Mary and Joseph shared in the religious activities of home and synagogue.

5. The presence of Jesus' mother at his cross reminds us that often mothers today find themselves in a similar situation—unable for the moment to do anything to help. A mother would like to help forward some good purpose of her son or daughter, but there is nothing for her to do. She would like to prevent some calamity she sees coming upon a wayward son or daughter, but there is no restraint she can lay upon an adult. She can only wait, with trust in God's good providence and alert readiness to be helpful or forgiving when the way is opened.

May 20 HOW TO KEEP OUT OF TROUBLE

Hymns: The King of Love My Shepherd Is—My Soul, Be on Thy Guard—
More Love to Thee, O Christ
Lesson: The Letter of Jude
Text: Now to him who is able to keep you from falling. . . . Jude 24

Some trouble we can do nothing to prevent. Other trouble can be prevented. There is preventive religion as well as curative religion. The gospel has power to pick up a man after he has fallen. It also has power to keep him from falling.

1. Let anyone take Christ as his inward Friend, learn his spirit, and try to live his way of life, and there will come to him a spiritual immunity. In situations that cause others to be tempted and fall he will scarcely be aware of any temptation. Fine thing too difficult for others to undertake he does as a matter of course. From experiences that leave others embittered he emerges without spiritual injury. Calamity does not hurt his soul because it is well fortified.

2. Fortunate is the person who has a fine purpose, sanctioned by the Christian spirit, for it will help him to keep out of trouble. A young man, studying in a foreign country, kept away from the revelries in which his companions indulged. Asked for an explanation, he said he was keeping himself clean for the girl he loved back in New England. Here is the spirit of the familiar hymn, "I would be true, for there are those who trust me, I would be pure, . . ."

3. Growing entrance into the spirit of Christ encourages the development of good habits, and they are the building blocks of strong character. There are times when our will is weak and the currents of life threaten

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to swerve us from the ways of wisdom and rectitude. Then good habit comes to the rescue. The momentum of well-established customs carries us forward until we can rally our energies for fresh effort. "No man is safe unless he has such carry-over of accumulated habit."

4. Christian homes are important in the development of purposes and habits that keep us out of trouble. Horace Bushnell once said a child should be so reared as "to grow up a Christian and never know himself as being otherwise." Thank God if you grew up in such a home and came early to know Jesus, so that you never had to be rescued from serious trouble. Provide for your children such a home, so that long before they know anything about the perils of life they will be inwardly protected.

5. The church and church school reinforce the work of the Christian home in the development of Christian purposes and habits. In the matter of preparation for happy marriage, the studies of Dr. E. W. Burgess show that young people who are still going to church school at the time of marriage have the highest probability of a successful marriage. This is understandable, for in the church school boys and girls and young people learn to think of others and not of themselves alone.

May 27
(Memorial Sunday)

HOW GOD WORKS THROUGH MEMORY

Hymns: God of Our Fathers—O God, We Pray for All Mankind—Now Thank We All Our God

Lesson: John 14:18-31

Text: "... the Holy Spirit, ... will bring to your remembrance all that I have said to you." John 14:26

Try to imagine what life would be like without God's gracious gift of memory. It is also God's chosen channel for wonderful ministries.

1. Memory makes the patriot as he cherishes his country's past. James Truslow Adams once wrote about the American dream of a better life for all our people as our greatest contribution to the world. This American dream has never been completely realized either in America or in any nation, and today it faces the threat of Communism. More than ever we need to recall the dream and understand its importance for all the world.

2. The promise of the Holy Spirit was carried out in the preservation of Jesus' words and in the writing of the Gospels. At first, in accord with Jewish custom, everything was held in memory. But in the Gentile world people were less trained in remembering things without benefit of writing. Various written accounts of Jesus' life and teaching came into existence. Like determined to make a careful investigation of everything. So his Gospel was written.

3. Through the Holy Spirit at work in memory, Christians have found new meaning for their time in Jesus' teaching. We read of the old commandment which is a new commandment. (1 John 2:7.) It was the commandment to love one another, first practiced by Jewish Christians among themselves. Then Gentiles became Christians, and "love for one another" took on a new meaning. In eighteenth century England, Christians thought love for one another included just their fellow Englishmen. William Carey saw a new commandment which must reach out to faraway India.

4. In testing times the Holy Spirit may come to our aid through earlier Christian

instruction. A young man in service thought he could let down a little when he got away from home, but he couldn't get away from something which had taken hold of him in his early years. We may be grateful for Christian parents who gave us the kind of memories God can use for lifelong benefit. There is nothing more beneficial we can do for our children than to fill their memories with strong ideas of Christian living.

5. The memory of earlier experiences of God's grace can bring encouragement for new times of difficulty. A minister was impressed by the cheerfulness of a woman in her nineties. Asked to explain it, she said, "I had an hour of glory upon a windswept hill." She spoke with appreciation of a poem by Grace Noll Crowell about "old remembered days." In troubled days she revived memories of happier times, and reminded herself that perhaps even in the present she was making new memories for the future.

June 3

THE INFLUENCE WE EXERT WITHOUT TRYING

Hymns: Ye Servants of God—I Live for Those Who Love Me—I Would Be True

Lesson: John 20:1-10

Text: *Then the other disciple ... also went in, ...* John 20:8

The other disciple arrived first at the tomb, but did not enter. Peter came and did not hesitate. Seeing Peter's boldness and encouraged by it, the other disciple entered the tomb. Peter, without any effort on his part and without knowing what he had done, exerted a good influence on the other disciple.

1. There are two kinds of influence. One is voluntary, conscious. By instruction, persuasion, argument, threats and promises, we try to get other people to think and feel and act as we do. The other kind of influence is involuntary. It happens whether we want it to or not. Generally we are not aware of what is taking place. This second kind of influence, the influence we exert without trying, is illustrated by Peter and the other disciple.

2. In his classic sermon on this text, Horace Bushnell pointed out that "it is impossible to live in this world and escape responsibility." We are not alone responsible for what we do deliberately to influence other people. We have an obligation for the kind of person we have allowed ourselves to become. It is part of our responsibility under God so to live that what we are, without deliberate effort on our part, will influence other people for good.

3. The influence we exert without trying is the theme of Browning's poem "Pippa Passes." On a New Year's Day, Pippa wanders about town, passing the homes of four persons at the very hour when each one is approaching a spiritual crisis. Something in her happy song brings sudden illumination, and right decisions are made. Pippa continues on her cheerful way, completely unaware of her good influence, while they regard her song as a word of God to their souls.

4. This truth is important for parents. They may counsel temperance, demand courtesy, teach kindness, and advise humility, but if those same parents eat and drink to excess, speak rudely to each other, quarrel in the presence of the children, and talk boastfully, the children will ignore the good instruction and imitate the bad performance. "Example is so powerful," Will Durant once wrote, "that if it is good, nothing else is necessary."

5. This truth dare not be ignored by anyone who wants Christ to be known and the

church to grow. Said a young Hindu in telling how he was influenced to decide for Christ, "Everybody in our city knows Mr. H. and Jesus and God." It is the person who persistently looks up to Jesus who will become worthy of being looked at by others and without trying will influence them for good.

"We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness. . . ." (2 Corinthians 3:18.) This is Paul's description of the experience that makes it possible to exert a good influence without trying.

June 10
(Children's Day)

WHEN PARENTS PRAY FOR THEIR CHILD

Hymns: With Happy Voices Ringing—Now in the Days of Youth—Faith of Our Fathers

Lesson: Judges 13:2-24

Text: "... Teach us what we are to do with the boy that will be born." Judges 13:8

Here is a prayer out of the Old Testament that expresses a need of parents as real today as it was centuries ago—the need for God in bringing up children. None of us is wise enough or good enough for the task of parenthood.

1. Earnest parents have always felt their inadequacy. The problems are numerous, complex, changing. It has always been so, and the conditions under which we live today have increased the difficulty. Strict discipline or easy-going permissiveness—much can be said for both points of view; but which way should we take for our children? "I just play by ear," said one father, meaning that through his faith, practiced daily, he could trust his own feelings and intuitions in guiding his children.

2. In this ancient family the deep desire to be guided by God in the rearing of the son to be born was shared. Manoaah didn't leave matters of faith entirely to his wife. He prayed for divine guidance. A son remembers gratefully his own family, five children who became successful and happy adults. His father and mother firmly believed in a God of love and lived daily by that faith in all they said and did. In such a family some problems just do not arise, and those that do arise are settled more readily.

3. To invoke the guidance of God in the rearing of sons and daughters doesn't mean, however, that everything will immediately become clear and that we will be relieved of all thinking and responsibility. Samson, the son to be born, was to be reared as a Nazirite. As he grew up he would ask questions. Why must he eat and drink in such different fashion? Today parents face questions like this, and it requires utmost wisdom and consideration to answer them fairly and effectively.

4. In Manoaah and his wife we meet a couple who so eagerly greeted the prediction of parenthood that they wanted to express deepest gratitude to God. There is an infinite mystery about the beginning of a new life. It is suggested that we stand very close to God when we hold a newborn baby. To love a child even before he is born, to feel a surge of love when he arrives, to be so grateful to God that we must at earliest opportunity dedicate him to God—all this is finest basis for his nurture.

5. As Manoaah and his wife talked about their amazing experience, they became convinced that not only would the promise be kept but they would be given strength to

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carry out their appointed task of parenthood. At first Manoah said, "We shall surely die, for we have seen God"; but his wife had another and more reasonable thought, "If the Lord meant to kill us, he would not have shown us all these things." The same confidence is open to us, and on a much more wonderful basis, now that we live in the light of God's supreme revelation in Christ.

June 17
(Father's Day)

THE PARABLE OF THE PATIENT PARENT

Hymns: O Gracious Father of Mankind
—Father, in Thy Mysterious Presence—
If Thou But Suffer God to Guide Thee
Lesson: Luke 15:11-32

Text: "... There was a man who had two sons; ..." Luke 15:11

It is given many descriptions and titles, this wonderful story Jesus told about a man who had two sons. We may call it the parable of the Prodigal Son, letting the emphasis fall on what the son did; but we can also call it the parable of the Patient Parent, thinking of what the father did.

1. Here, then, is a father who knows that his two sons are different and must be dealt with differently. One son is a gay adventurer; the other son is a faithful plodder. Such differences in children, although they belong to the same family, often date from birth. The family situation into which each child comes is different. What works with one child may not work with another child. In the Christian family differences will be recognized and dealt with wisely and kindly.

2. The father in the parable knows that a time comes when children must be left to go their own way. The time quickly passes when physical constraint is either wise or possible. We may be sure the father pleaded with his younger son as later he pleaded with the older son. But he must wait for them to learn by costly experience. Here is insight into the experience of God himself, for he is often like a father whose sons spurn his counsel. He will not coerce us. He warns us faithfully, then waits patiently.

3. This father long ago found in his sons two kinds of undesirable living, and he was as much concerned about one as about the other. Prodigal living is wrong; it undermines health, disintegrates character, wastes resources, spoils influence, brings vain regrets. But the attitudes of the older brother are also wrong. His anger, his jealousy, his self-righteousness, his ingratitude—the father is also troubled about these sins of the disposition. Any parent may well share his concern.

4. The father, as Jesus portrayed him, was eager to have both of his sons restored to full fellowship. He played no favorites. The request he granted to the younger son he would also have granted to the older son. For the returning prodigal he has compassion. For the older son who is angry and unforgiving he has appreciation and assurance. "You are always with me, and all that is mine is yours." So it will be in a Christian home; so it is always with our heavenly Father.

5. In the father's forgiveness we may see also the forgiveness the heavenly Father bestows upon his penitent children. Jesus teaches us to reason upward from the finest human feelings and actions to the eternal grace of God. Christians do more than this; they also reason upward from the seeking, sacrificial love of Christ to the seeking, sacrificial love of God, singing gratefully, "There is welcome for the sinners, and more

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graces for the good; there is mercy with the Savior; there is healing in his blood."

The parable ends upon the note of joy, which fact says something about God's purpose for the world. He intends it to be a world of gladness—the kind that exists when prodigals come to themselves and angry brothers become generous, and all live helpfully toward one another.

June 24
(Nature Sunday)

THE LORD GOD IS A SUN

Hymns: Summer Suns Are Glowing—
God, Who Touchest Earth With Beauty
—Sun of My Soul

Lesson: Psalm 84

Text: *The Lord is a sun. . . .* Psalm 84:11

The sun and its welcome light have always been cause for wonder and gratitude. "The Lord God is a sun," declared one psalmist. Nowhere else in the Bible is God directly called a sun, although many passages speak of him in terms of light.

1. We have a hint here of far-off, half-forgotten things in religion. Sun-worship prevailed in ancient times. Indeed, this may be why God is only once directly called a sun in the Bible. To say "the Lord is she-mesh," that is, a sun, could easily be perverted to mean "the Lord is Shamash," the sun god of Babylon. The strength of Israel's faith was its sturdily maintained thought of a God "who set the sun and the moon and the stars in their places but was never sun god or moon god."

2. The rising sun dispels darkness, illumines the earth. Such is the ministry of God to our souls. "He did not leave himself without witness," said Paul. Beyond the light of God in nature and in man's thirst for goodness there was a more brilliant concentration of light in ancient Israel as God spoke through the prophets. "In these last days he has spoken to us by a Son." (Hebrews 1:2.) "I am the light of the world," declared Jesus. (John 8:1.) His coming "was like the burst of dawn over the eastern hills."

3. To speak of God as a sun is to affirm that he is the source of spiritual warmth. He bestows upon us the warmth of his forgiving, healing, empowering love. "In this the love of God was made manifest among us, that God sent his only son into the world." (1 John 4:9.) This love preserves us out of wrongdoing into joyous goodness. It is the surest bulwark against difficulty and defeat. It enables us to live with zest and hope.

4. To say that God is a sun is equivalent to declaring that he is the source of abundant life. What the sunshine vitamin D is to physical health and growth, worship is to spiritual development, for in worship we expose ourselves to God and store in our souls the spiritual vitamins he has made abundantly available in Christ. "I came that they may have life, and have it abundantly." (John 10:10.) This is the fact of Christian experience, beginning long ago, continuing down the centuries.

5. The sun is often used in Christian literature as a symbol of Christian truth and experience. In Bunyan's *Pilgrim's Progress* it represents God's grace in Christ. "By the sun sending his Heat Beams and Sweet Influences downwards, we are taught that the Savior, though high, reaches down with his Grace and Love to us below." The Friends were first known as "Children of Light" from their belief in a direct divine revelation, or "inward light," given to every man.

The Bible opens with God saying, "Let there be light," and ends with a picture of

the heavenly city which needs no light, "for the glory of God is its light, and its lamp is the Lamb." (Revelation 22:23.)

July 1 FAITH THE FOUNDATION OF FREEDOM

Hymns: God of Our Fathers—God
Bless Our Native Land—America the
Beautiful

Lesson: 2 Corinthians 3:4-18

Text: *. . . where the Spirit of the Lord
is, there is freedom.* 2 Corinthians 3:17

Here is a great word of Paul to ring in our ears as we approach another Fourth of July. Faith and freedom are tied together. Faith is the foundation of freedom because it involves a particular way of thinking about God and man and man's relations with man.

1. Faith sees man created in the image of God and capable of becoming in Christ a spiritual son of God. Every despotism in history has been built on disbelief in human nature. If you believe people are fit only to be slaves, you will not hesitate to enslave them. Democracy is built on the assumption that all men are entitled to life, liberty, and the pursuit of happiness. This assumption, however, needs for its foundation the biblical belief in the worth of man, a worth never more clearly revealed than when Christ died for all men.

2. Faith creates the kind of persons who can respect themselves and thus have proper respect for other persons. It is a strange fact about ourselves that we can't really believe in the worth and possibilities of other people unless we have a good opinion of ourselves. Christianity gets at the roots of our distrust of people by providing through the cross a way of forgiveness when we fall below our possibilities. When we accept his pardon and say, "Now we are the children of God," we have a new self-respect.

3. Faith makes the state the servant of man, not man the slave of the state. Man owes highest loyalty to God. When Earl Baldwin in his last speech as Prime Minister of England said no state is worthy of a free man's worship, he was speaking in the spirit of Christian faith. The democratic guarantee of freedom of worship is not a favor conferred upon us. It is admission that man's highest loyalty is not to the state but to God. Where freedom of worship is guaranteed, other essential freedoms are less likely to be jeopardized.

4. Faith creates the kind of person who will not easily endure oppression either of himself or of others. Christianity pronounced the ultimate doom of slavery when it welcomed slaves into its fellowship as brothers. Christians have not always lived in accord with this high conception of brotherhood, but it is a fact that Christianity has done more than any other movement in history to improve the status and living conditions of people.

5. Faith supplies the personal discipline which is necessary for the right use of freedom. The tendency of democratic societies, once wrote Dorothy Thompson, has been to disintegrate for want of discipline. Paul understood that freedom cannot be safe apart from discipline. "You were called to freedom," he said; "only do not use your freedom as an opportunity for the flesh but through love be servants of one another." (Galatians 5:13.)

July 8 LEANING ON THE EVERLASTING ARMS

Hymns: All my Hope on God Is
Founded—Still, Still With Thee—Lean-
ing on the Everlasting Arms

Lesson: Luke 12:1-12

Text: *. . . underneath are the everlast-
ing arms.* Deuteronomy 33:27

Anyone desiring some word of Scripture that could become meat and drink and medicine for his soul in hours of spiritual need might well choose these words. In what experiences shall we look for the undergirding of God?

1. Look at the constancies of nature established by a wise Creator. No matter whether we take a microscope to study what is amazingly small or a telescope to study what is unimaginably vast, we are impressed with the orderliness of everything. Because the universe is orderly, we can build up sound knowledge about it; we can make plans and carry them out; we can overcome many hazards of existence. Long before the days of science, Jesus recognized the constancies of nature. (Matthew 5:45.)

2. Consider the structure of human nature which is designed by a good God to be capable of enduring great pressures. New demands can be met by the body; human emotions can withstand much shock and tension. What the body can endure under the stress of necessity is astonishing. This capacity we all possess is always strengthened when we allow ourselves times of waiting on God—asking him confidently to release within us greater strength and courage and hope to meet our present need.

3. The everlasting arms may be found in those kindly providences whereby our needs are met by men and women of kindly spirit. Look back upon your life, and you will see instance after instance in which some human agent has aided you in ways that were not merely human. They were actually God's way of coming to your aid. It is also true that many works of mercy will not be done unless we become human agents of God by personal service to need about us.

4. There are those mystical experiences, too, in which we become aware of more-than-human companionship. Joseph Fort Newton once wrote of a boyhood experience. The shadow of sorrow lay over his home. It was a summer day and the Texas prairie spread before him. Suddenly he felt the nearness of God like an unseen friend. To his boyish mind came words he had heard before, "Fear not; underneath are the everlasting arms." This immediate sense of God returned to him at various times throughout his life.

5. So rich with meanings beyond our deepest understanding are these words, "the everlasting arms," that to repeat them in times of difficulty is stimulating and strengthening. Countless men and women have found new poise and power by letting their souls rest back upon so great an assurance. William James was saved from utter collapse in a period of difficulty by repeating, "The eternal God is thy refuge, and underneath are the everlasting arms."


When your hour of trouble comes, do not hesitate to make the leap of faith. You will be caught and held in "the everlasting arms."

July 15 IT IS A PRIVILEGE TO SERVE THE CHURCH

Hymns: Glorious Things of Thee Are
Spoken—Rise Up, O Men of God—
Onward Christian Soldiers

Lesson: Matthew 16:13-28

Text: *. . . I will build my church,*
Matthew 16:18



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1. Service of the church affords the finest outlet for whatever abilities we possess. If you can sing, what better use can you give your voice than to sing the praises of our God and his Christ? If you have spiritual insight and kindly interest in people, what better place to exercise them than in the office of deacon or deaconess? If you have business ability, what better field is there in which to use it than in the office of trustee? If you are a good cook, how can you better employ your ability than in the church kitchen?

2. In serving the church we help to make the community a finer place in which to live. Have you ever tried to imagine what a town would be like if all the churches suddenly were removed, along with all the wholesome, uplifting, helpful influences inspired and sustained by the Christian fellowship? You see why our pioneer ancestors, in establishing new communities in the westward movement, did not want to be without churches. The same feeling prompts building of churches in new communities today.

3. It is a privilege in any way to help pass on the historic Christian faith. "Who do you say that I am?" Jesus asked. Peter replied, "You are the Christ, the Son of the living God." Jesus, so believed in, brings us forgiveness for our sinful past, helps us to become the better person we ought to be. To say he is the Son of God is to affirm that Father is Like Son, that this vast universe is at its center Christlike. Here is the ground of hope when things seem hopeless, the basis of our strength when the going is rough.

4. Our privilege, also, is to help sustain and perpetuate "the friendly society of the friends of Jesus." The church ought to be the friendliest, most appealing fellowship into which anyone can enter. Ushers who show strangers to vacant seats, those who greet people as they enter and leave, regular attendants who make a point of speaking to strangers in nearby pews—these little attentions show friendliness. "How these Christians love one another," people said of early followers of Jesus.

5. In the work of the church we have part in a movement that goes on through time and into eternity. There have been stormy times when excited angels might have gone to Jesus to report, "The church you established on earth is being destroyed." We can imagine Jesus saying, "There is some mistake in your report. I built that church to endure, the gates of Hades shall not prevail against it." Beyond the church visible and temporal is the church invisible and eternal, in the triumph of which we are destined to share.

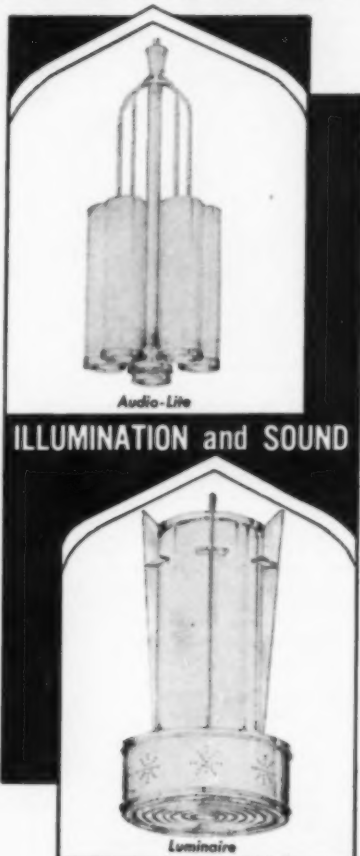
July 22 SHOULD ANYBODY TRY TO PLEASE EVERYBODY?

Hymns: Safely Through Another Week—
Tis So Sweet to Trust in Jesus—
O Master, Let Me Walk With Thee
Lesson: Matthew 11:16-30
Text: *Wisdom is justified by her deeds.*
Matthew 11:19

This question is prompted by the varied popular reactions to John the Baptist and to Jesus, as he commented upon them in his parable of the Children at Play. John was solemn. "He has a demon," people said. Jesus was sociable. "Behold, a glutton," they said.

1. When we find ourselves unable to please everybody, we have an experience

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which is common to the human situation. Perhaps we have accepted an office in some organization. We put forth our best effort, but before long we hear of varied reactions. Some approve what we are trying to do; others can't see it our way. We struggle along until our term of office is over; then we say, "Never again!" We should have expected varied reactions and been ready to overlook them for the sake of a good cause.

2. How dull life would be if everybody agreed with us. Differences of opinion provide part of the spice of life and a valuable discipline. To argue for our point of view is good for our mental development. To put one's self by exercise of imagination into the other fellow's place is good for the soul. To show consideration toward those who differ with us is also beneficial. To stand up for what we believe exercises our capacity for courage.

3. Some people, instead of standing up for what they think in the group to which they already belong, look around for another group where everybody thinks as they do. There is no doubt about our need for congenial companionship, but we need challenging association, too. No matter what point of view we hold, it isn't good to hear only those who express our particular opinion. There may be other aspects of truth which we should hear to correct our views.

4. Be unfailingly true to your own convictions. Do and say the things you believe to be right even though some will agree and others will disagree. The surest way to get this holy boldness is to live in the presence of a Holy God, even as John and Jesus did. Not what men thought about them but how God looked upon them was the concern that made them strong. Recall how Jesus spoke of "your Father who sees in secret."

5. Hold and express your opinions and convictions with Christian humility. There is always the possibility that in some particulars we may be wrong, and that the other fellow may have some truth on his side. Even when there is ample reason to think we are right, it is well to say, "It appears to me" or "I should think it so," as Ben Franklin learned to do, instead of using more positive language. Truly great men and women realize how much more there is to be learned.

"Wisdom is justified by her deeds." Men said contrary things about Jesus and John, but such words could not alter the facts about their work. Let people say what they will about our work. What is good in it will abide.

July 29

GOD IS WITH US EVERYWHERE

Hymns: O Worship the King—God Himself Is With Us—He Leadeth Me
Lesson: Psalm 139

Text: *Whither shall I go from thy Spirit?* Psalm 139:7

To this question there was only one answer for the writer of Psalm 139. He knew God is everywhere, unescapable. This, of course, is a commonplace of Christian teaching, but do we live in the wonder and power of it?

1. We can meet God both in what is great and in what is small. "In every part of the universe I can trace the work of my heavenly Father," said an astronomer as he talked about his exploration of remote stars. "I saw God in his glory passing by, and bowed my head in worship," exclaimed Linnaeus, world-renowned botanist, as he watched a flower unfolding to the sun. Truly, "his eternal power has been clearly perceived in the things that have been made." (Romans 1:20.)

2. God is at work in the creative process that brings human life into being. Is it not strange that we wonder about God, asking where he is and what he does, when all the while we carry about within ourselves one of the surest evidences for the presence and power of God, our own existence as living beings, wonderfully put together with amazing powers and possibilities? "Thou didst knit me together in my mother's womb," exclaimed the psalmist with holy awe as he thought of his own birth.

3. To think of God's unescapable presence can be very subduing. The psalmist says God knows when we sit down and when we stand up. Yet there are times when we do not care to be too wellknown by either God or man. Only as we do see ourselves as we are, however, can we be moved to penitence and led to seek the healing forgiveness of God. "Just as I am, thou wilt receive," we sing. So to come to God is to find him not a stern judge but a gracious heavenly Father.

4. To think of God's unescapable presence can be very comforting, for nothing, no matter how difficult, can separate us from him. Wherever he went or whatever happened, the psalmist was sure God's hand would lead him and hold him. Said a Catholic saint, "Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them, or give you unfailing strength to bear them."

5. Yes, God is with us in all our everyday activities, no matter how commonplace they seem. Angela Morgan in her poem is right when she writes of a housewife who sees God in the simplest activities of her home, in "human love and human things." The mother was right, too, when in answering her child's question, "Where is God?" she pointed to happy play, to good times with parents and friends, to worship in her church. "God is with you then," she said.

It is good to fall asleep at night and to awaken in the morning knowing God is with us. This is how to have a restful night, the best prelude to a good day. "When I awake, I am still with thee," exclaimed the psalmist in wonder at God's informed and loving care.



LITURGICAL AND EXECUTIVE CALENDAR

(continued from page 31)

- 8 Passion Sunday
Color: Purple.
- 15 Palm Sunday
Color: Purple
- 15th to 21st Holy Week
- 19 Maundy Thursday. Maundy is from John 13:34—"mandatum novum dos vobis". The ceremony of the washing of the feet occurs on this day.
In the Evening—celebration of the Last Supper.
Color: Purple.
- 20 Good Friday—The Crucifixion and Death Day.
Color: Black or Purple.
- 21 Easter Eve
Color: White

EASTERTIDE

The Season of Rebirth and Resurrection

The joyous season. The dark misgivings of Lent pass to new feelings of hope and confidence. The great good news soars as does the spirits of the listeners. Resolves to do better things are made and implemented. Membership can be increased. New projects are caught up in the common enthusiasm and carried to successful fruition. This season offers a wonderful time for a new member campaign, building up to a climax on Whitsunday—the birthday of the church.

April—1962

- 22 Easter Sunday
Color: White
- 25 Saint Mark. Observance of this day came late in the church. In Alexandria, where he is supposed to have done most of his work; it was not celebrated until Carolingian times.
Color: Red.
- 29 First Sunday after Easter
Low Sunday—so called because communion on this Sunday was celebrated without assistant ministers and choir. (They had the day off after all the special services on Easter). National Christian College Day

May—1962

- 1 Saint Philip and Saint James. This is Philip the Apostle. Little is known about him. James is mentioned as the "less" or "little" son of Alphaeus. For reasons now forgotten, these saints were made to share their festival day as early as 561 A.D.
- 6 Second Sunday after Easter
Color: White.
- 6th to 13th—National Family Week
- 13 Third Sunday after Easter
Mothers' Day
Festival of the Christian Home
Color: White.
- 20 Fourth Sunday after Easter
Color: White.
- 21 Shavuot. Festival of the first fruits. A Jewish harvest festival closely related to the Christian Rogation Day.
- 27 Rural Life Sunday
Memorial Sunday
Rogation Sunday—observed with solemn processions bearing garlands of flowers and fruits and "rogating" or "asking" God for a good growing season at the time of Spring planting.
Color: White.
- 30 Memorial Day
Color: Red.

- 31 Ascension Day
Color: White

June—1962

- 3 Sunday after Ascension Day
Color: White.

WHITSUNTIDE

A season Celebrating the Birth
of the Church

This season offers a period to tie up the loose ends of the church's program. New members are received, new buildings dedicated. Sunday School graduation is at hand. Final meetings of the church's social organizations signal the approach of vacation time and another successful year is behind you.

JUNE—1962

- 10 Christian Unity Sunday
Children's Sunday
Birth of the Christian Church
Whitsunday (Pentecost) named thus, "White Sunday" in commemoration of the white tongues of fire that symbolized the coming of the Holy Spirit at Pentecost; or, because of the white garments of those baptized on this day.
Color: Red.
- 12 Mukhareb Feast. Celebrates beginning of Moslem year 1382.
- 13 Saint Barnabas
Color: Red.
- 17 Trinity Sunday
Color: White or Green.
- 24 Second Sunday after Pentecost
Nature Sunday
Saint John the Baptist
Color: Green or Red.
- 29 Saint Peter and Saint Paul. Observation of this festival is traced back to 258. It was the day when Peter's relics were removed to the catacombs during the Valerian persecution.
Color: Red.

July—1962

- 1 Third Sunday after Pentecost
Independence Sunday
Color: Green.
- 2 Fast of Tamuz. Commemorates Babylonian siege of Jerusalem.
- 4 Independence Day
- 8 Fourth Sunday after Pentecost
Color: Green.
- 15 Fifth Sunday after Pentecost
Color: Green.
- 22 Sixth Sunday after Pentecost
Saint Mary Magdalene. The repentant sinner forgiven by Jesus. Patron saint of penitent women. Died 68 A.D.

Color: Green.

- 23 Fast of Ab. Commemorating destruction of the Temples at Jerusalem.
- 25 Saint James, Apostle. The son of Zebedee, called by the Lord from among the fishermen. Martyred by Herod Agrippa, 44 A.D. (Acts 12:2).
Color: Red.
- 29 Seventh Sunday after Pentecost
Saint Olaf. Prince of Norway. Brought missionaries from England to Christianize his country after he became king. Died 1030 A.D.
Color: Green.



MINISTER AND PHYSICIAN

(continued from page 51)

pass the word to others whom they cannot reach.

Acting as administrator (yet with little authority) for the entire program, including directing a paid staff, and

Baptizing, marrying, and burying his patients—plus these and other services to as many more who have no physician, and

Living with his wife and family in the fishbowl of constant scrutiny and criticism by his patients, and

Reading and studying to keep up in his profession and to prepare many talks and lead many meetings, and

Moving on every few years to set up a new practice in a different city.

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PRAYER

Prayer is the purification of the mind,

Prayer is the psychotherapy of the soul,

Prayer is the beginning of the climb That life requires to reach the goal.

Prayer! Oblation—invocation—adoration,

Thanksgiving or selfish wishing,
God always hears and answers prayer,

But do we always listen?

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NEW BOOKS

BIBLE

THE CHURCH IN THE THOUGHT OF JESUS, by Joseph B. Clower, Jr. John Knox Press. 160 pages. \$3.50.

This thoughtful book is addressed to "the average Protestant (who) today looks upon the church as a helpful but not essential factor in Christian experience." Almost certainly the average person will not read this book (though this fact is regrettable), but his genuine need may be met if enough pastors and thoughtful laymen read it and then interpret its message to him.

Dr. Clower proves himself to be a skillful teacher. The associate professor of Bible at Hampton-Sydney College, he is well versed in biblical studies and as a result has produced a useful book. Instead of depending upon a "proof text" method, he has described the major emphases of Old Testament religious life concerning the covenant people and also Jesus' reactions, negative and positive, toward this tradition. In the concluding chapters an attempt is made to sketch the church as "the new Israel appointed by God for the fulfillment of his eternal purpose."

This is a much-needed corrective to the unbiblical and unrealistic individualism that is so common, within as well as outside the church.

J.S.
THE LETTERS OF JAMES AND PETER, by William Barclay. The Westminster Press. 415 pages. \$2.50.

This is another volume in The Daily Bible Study Series, and as in the preceding ones the emphasis in the commentary portion is mainly on the homiletical side. The introductory material for each of the letters is devoted principally to such literary problems as authorship, date and place of origin, and the occasion for its writing. Both external and internal evidences are considered.

In regard to the authorship of James, Dr. Barclay examines the leading theories, including the Hieronymian, the Epiphonian, and the Helvidian. He feels that the evidence for and against James the Brother of Jesus being its author is about evenly balanced. He inclines to the view that it reflects a later condition in the early church and that it might have been "in substance a sermon preached by James, and taken down by someone else, translated into Greek, added to . . . and then issued to the church at large. . . ."

First Peter is significant in many respects, but especially in that it reflects the theology of the early church and is designed to encourage and strengthen men and women in a time of crisis. The evidence for and against Petrine authorship is discussed at some length and with the somewhat surprising conclusion that there is "no reason to doubt that the letter is indeed the letter of Peter himself," and that it was likely written soon after the great fire of Rome in 64 A.D. To meet the argument that the excellent literary quality of the Greek could hardly come from the pen of a Galilean fisherman, Dr. Barclay suggests that Silvanus (5:12) was possibly a man of education and quite likely it was he who put Peter's thoughts into the excellent Greek style. It seems to this reviewer that he fails to make a convincing case for Petrine author-

ship. The conditions reflected in the text would seem clearly to indicate a condition existing toward the end of the first century.

Second Peter is a somewhat difficult and little known book. The doubts as to its authenticity current in the early church are noted, also its linguistic differences from 1 Peter. This author feels that all evidence points to a late date, probably the last New Testament book to be written and the last to be included in the canon. He thinks it could not have been written before 150 A.D.

S.L.

THE ENDURING MESSAGE OF THE BIBLE, by L. Harold Wolf. Harper & Brothers. 128 pages. \$2.75.

It is difficult not to be almost too enthusiastic over this little book. Within its brief compass of hardly more than six score pages it gives the reader what might be described as an airplane view of Holy Writ. Just as an aviator high in the sky can look down over far reaches of the earth's terrain with its mingled land and water, mountains and plains and valleys, so the reader of this small volume can gain an idea of the variety and yet essential unity of the Bible. As the Foreword indicates, the author has three groups particularly in mind—those who have long outgrown their childish ideas of the Bible and want to know more about it, those who know something about the Bible and want to know more about it, and those of the oncoming generation who should know more about it.

The treatment of the main theme is in three parts. The first part, taking up the first half, consists of four chapters under the general heading "From God"; the second part, taking up the next quarter, consists of three chapters under the heading "To God"; and the final part, taking up the last quarter, consists of two chapters under the heading "With God." Even a student of the Bible for more than fifty years, such as your reviewer, can learn from such a comprehensive point of view. In addition to the groups mentioned above, this study of the Bible can be recommended to all leaders of Bible study groups in the churches. Indeed, it might well be used as a textbook for a whole season of discussion on the Bible and its many-sided message for mankind.

The author is well equipped for the task he has carried out so well. He is a professor of systematic theology at the Boston University School of Theology, he has written several previous books on related themes, and he recently spent his sabbatical leave in mission work in Southern Rhodesia. His style is clear and simple. A few pages at the end provide indices of biblical references and subjects.

F.F.

THE SCOPE OF DEMYTHOLOGIZING, by John Macquarrie. Harper & Brothers. 256 pages. \$4.50.

This book, while it is light-shedding, is not light reading. Moreover, it presupposes a knowledge of a famous essay on "The New Testament and Mythology" written by Professor Rudolph Bultmann as far back as 1941. All the interest, discussion, and concern over demythologization stems from the above article. "What a huge stack of timber can be set ablaze by the tiniest spark!"

Presumably, the original intent desired to retain the content of the *kerygma*, or gospel message, and aimed only to free it from the outmoded view of the physical universe to which it had become bound. This last was believed to be a flat, three-storied structure, with a commodious jail in the basement; a first floor with invisible spirits, divine and demonic, sharing the air; and over all successive layers of heavens in some of which dwell the spiritual hosts of wickedness. The great globe itself, destined to dissolve speedily, offers but the survival value of a limited company, where "congregations ne'er break up and Sabbaths have no end."

Professor Macquarrie displays open approval of the Bultmann interpretation, with only a few misgivings. What he describes is a sort of "great consult" with some ten or so opponents of the theory, the result of which he says is "bewildering." They are divided into right and left wings that actually contradict and cancel out each other. One thinks of Milton's rebellious spirits opening out to infinity theological themes, "in wandering mazes lost."

Among the critic's fears that we overhear are those that foresee the gospel merged and reduced to an existential content. Others claim that Christianity—if it has not already done so—may lose its definitive character. Then there are the scholars who see a distortion in the transfer from the Jesus of history to the Christ of faith. Possibly the greatest concern comes from the "once for all" disciples, whose faith must be *sui generis*, or not at all.

This is indeed a rewarding contribution to a subject of ultimate concern, an exercise, so that things which matter most may not be at the mercy of things which matter least. Indirectly it reveals an author whose detached and discriminating mind and positive convictions allow no man-made exclusiveness to distract from the great goal of God in Christ reconciling the world unto himself.

W.P.L.

CHRISTIAN LIFE

THE ART OF CHRISTIAN DOUBT, by Fred Denbreux. Association Press. 181 pages. \$3.50.

For a number of years Haddam House, an editorial section of the Association Press (YMCA and YWCA), has published books aimed primarily at the interests and needs of students and other youth. Many times these books have proven extremely interesting and helpful to an even wider audience. It is predictable that this will be true of the present volume.

It is the author's conviction that Christianity has provided incentives to scientific investigation, drives toward personal freedom, and the stimulation for social progress through its scepticisms about human institutions and dogmas. This critical attitude has been an inseparable part of Christianity's heritage in Hebraism and its faith in a God whose judgments are sure but unsearchable and whose presence is equally sure but unseen.

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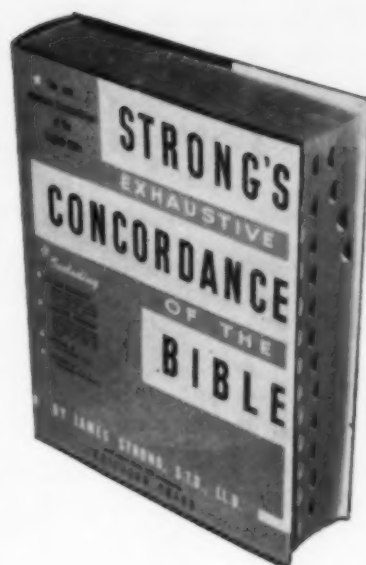
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latter for the same reason he opposes any tendency to allow Christianity to become a system of dogmas and the official support of any political cult or ecclesiastical hierarchy.

The core of his contention is that Christianity, like the religion of the Old Testament, is committed to both scepticism and faith. He believes that the orthodox mind is too concerned with defining that which truly belongs to the insecurity of experience and the creativity of faith. He is the champion of "critical Christianity," which he feels we must rely upon to save us from all entrenched idolatries of history.

If I were asked to describe the author's point of view, I suppose I might say that he leans toward existentialism, but I most certainly would assert that he has a firm hold on the essentials of biblical religion! He understands the dimensions of existence, but he also understands the creativity and moral force of the gospel of the God whose presence and truth are always across the impenetrable abyss which separates human experience and the Eternal but is surely glimpsed in the drama of those events which constitute the communication God gives through Jesus Christ.

C.M.D.

COMMENTARIES ON LIVING, Third Series, by J. Krishnamurti. Edited by D. Rajagopal. Harper & Brothers. 321 pages. \$4.50.

This is an interesting book in which the author writes on all sorts of subjects such as lawlessness, love, the meaning of life, sensitivity, sex, and God. Each section is introduced by a rather beautiful description of nature in India which seems to have nothing to do with the discussion which follows it. Then there is a conversation in which serious people ask questions of the swami and he answers them. This man seems to have a prejudice against all organized religion, a longing for nirvana which is characteristic of Hinduism, and coupled with this, some common sense about life. He argues that men's minds are a product of the culture in which they are brought up. His gospel is this: "Look about you. Be simple. Meditate. Activism is futile." He particularly distrusts "do-gooders" and seems constantly to identify religious people with people who are gullible and superstitious.

However, there is a lot of good sense in these chapters and a lot of good advice which modern Christians may read with profit. The book is interesting because it shows how an Oriental mind can explode many of the shibboleths of the Occident.

H.W.H.

THE NATURAL SCIENCES AND THE CHRISTIAN FAITH, by Aldert van der Ziel. T. S. Denison & Co., Inc. 259 pages. \$4.50.

This is the first of a projected series of volumes in which Lutheran scholars, now teaching a variety of secular courses, will discuss the relationship of their particular area of competence to the Christian faith. Van der Ziel's book is therefore to be welcomed, in part, as the first robin of an eagerly awaited spring.

But it deserves a welcome in its own right, also. The issues which it considers are significant to us all, its language is generally not too technical (though I must confess to being "thrown" when we took a couple of curves in the chapter on nuclear physics), and the author's insights regarding this often discussed problem are acute and thought-provoking.

A couple of quotations may give the flavor of the book and encourage you to read further in its pages.

"It may happen that the religious training of the scientists has not gone beyond Sunday School, if he ever got that far, whereas he has a Ph.D. in his field of specialization. Such a condition is bound to raise conflicts,

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and it is quite understandable that this conflict is resolved by turning away from religion."

"Does this mean that we should abandon these (atomic) weapons altogether? Indeed, that is what we *should*. There should be no war, no instruments of war and no preparation for war. . . . The hard facts are, however, that there *are* wars, instruments of war of great destructive power and preparations for war. The fact that we *should* do without them does necessarily mean that we *can* do without them. We should, however, be aware of the anomaly of the situation. The word is caught here in the discrepancy between what *should* be done morally and what *can* be done politically."

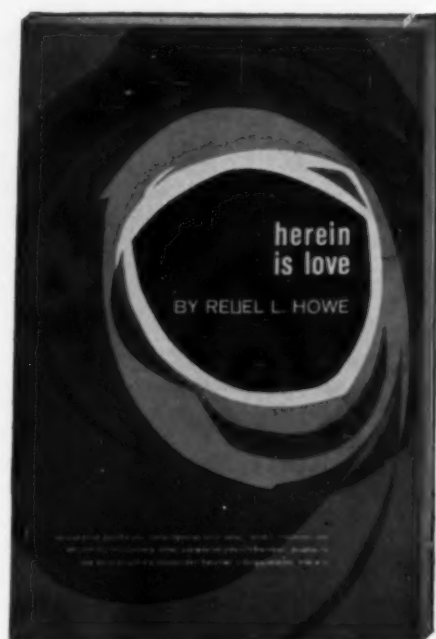
Wouldn't that start off a worth while discussion in your adult class or pastoral conference?

J.S.

THE ROUGH YEARS, by Chad Walsh. Morehouse-Barlow Co., Inc. 266 pages. Cloth, \$3.00; paper, \$2.25; leader's guide, \$1.50.

This volume, Professor Walsh's eleventh book, defies simple description. First of all, it is a novel about high school life in a medium-sized city. However, it also is intended to serve as a stimulant for discussion among the members of church youth groups. Finally, the book describes the problems encountered by a timid church when it awakens to the challenge of serving the people in its neighborhood.

It is in the second role, as a springboard for teen-age discussion, that the book has its greatest value. Mr. Walsh realistically describes a number of problems faced by high school students during the "rough years," when they are neither adults nor children, when their past is irrelevant and their future is unknown. Topics include the problems of a pregnant but unmarried sixteen-year-old



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girl, the feud between two teen-age gangs, the frustrations of going steady, the arrival into the community of migrants from Puerto Rico, and the tribulations of an only child whose parents have been divorced and remarried. The pastoral responsibility of the local Episcopal rector is the thread used to tie all of this together and give the story continuity.

Anyone who has served as counselor for the young people's group of a local church knows the frustrations involved in encouraging meaningful discussions. This book offers a six-month reprieve, as each chapter is intended to provide the meat for one evening's discussion. In this respect the only flaw in the book is that it may be impossible to restrain the youngsters from reading ahead on their "homework."

As a novel the book has some major flaws. It is episodic, a by-product of its dual purpose, and there is an overabundance of moralizing. The author has a real flair for dramatizing the problems, hopes, and fears of high school youth, but the characters never come to life.

To this reader the most frustrating element is the author's continual touching upon the theme of the changing neighborhood's challenge to an old patrician church without actually developing the problem in its full magnitude. Enough is said to whet the appetite but not enough to adequately convey to the reader the profound complexities involved. The solution arrived at by Old Trinity appears to be both unreal and unsatisfactory.

L.E.S.

LET GOD IN, by Lenn Lerner Latham. Prentice-Hall, Inc. 176 pages. \$3.50.

This title reminds one of the motto that was popular a few years back: Let Go . . . Let God. It expresses much of the same phi-

losophy of life. Here is a helpful emphasis on practical, down-to-earth Christianity. (I doubt if there is any other kind.) According to the author, "the secret of joyous, effective living" is in the faith that "lets God in."

In these pages Mr. Latham shares with us in a very personal way some of the helpful insights concerning life and living that he has gained through more than thirty years as a faithful pastor in a varied ministry. He presents the insights of psychology in a common-sense fashion, and Christianity as a workday faith and not something to be confined to the sanctuary. In simple language he seeks to put a person in touch with the eternal resources of the "great God who is a great King above all gods."

This veteran of the Christian ministry seeks to answer the question "How?" in several strategic areas of our lives: how to build a firm foundation, how to transform your relationships, how to exercise your most valuable privilege, how to keep in vital touch with the source of all power. The last two chapters mentioned will prove most helpful in making prayer a vital, everyday communion with God. Another outstanding chapter, on making marriage a joyous experience, is well worth the price of the book.

Mr. Latham illustrates the principles which he presents from true stories of belief in action: "Father Damien who answered the call of the forgotten leper on the island of Molokai; Aunt Hannah, the slum district schoolteacher who defied statistics to prove that children labeled 'jail bait' could become worthy citizens; Clifford Clinton who worked to feed the hungry, and today heads a world organization called 'Meals for Millions.'" These and other striking stories help one to see how he, too, can lead a life empowered by all the dynamics implicit in the faith life.

J.T.

BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM, prepared by Neal Punt. Baker Book House. \$19.95.



This is a sermon material filing system in shape of a book, so we feel that it is entitled to a review in this section. It is a big, heavy, and beautiful book. On our bathroom scales it weighs five pounds. It is bound in Fabrikoid black binding. Titles are stamped in gold. A box on the front cover is provided for the imprint of the owner's name. It has gilt edges and thumb indexes for ready reference. Typically de luxe.

It has three thumb-indexed sections. First is the scriptural index. Every chapter and verse in the Bible is included. Second are the pages for topical indexing. Topic headings have been printed in alphabetical order to save the user time. Third, and perhaps half of the volume, are pages for reference. Two thousand quarter-page spaces are provided for the references. Each of the areas has twenty lines. That means space for a total of forty thousand references. If that is not enough, supplementary volumes for referencing are available from the publisher.

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W.H.L.

Fifty-one Important Court Decisions

Which Affect Churches and Ministers

For many years Arthur L. H. Street has been contributing legal interpretations to the columns of *Church Management*. We have selected fifty-one of the decisions discussed, reducing them to minute proportions that they may serve as ready reference material to our readers.

For further information about these decisions, the reader is directed to the codes given in connection with the cases. These codes give the location in law libraries where the decisions of the court may be found. The month and year shown at the bottom of each case tell where you may find Mr. Street's discussion of the particular decision in the pages of *Church Management*. Bound volumes of *Church Management* will be found in most public and theological seminary libraries. Microfilms of all volumes since October 1951 (Volume 28) are available from University Microfilms, Ann Arbor, Michigan.

AUTHORITY OF CHURCH MEMBERS

LIABILITY OF OFFICERS IN AN UNINCORPORATED CHURCH

Virginia. Virginia Special Court of Appeals. *Forsberg vs. Zehm*, 143 S. E. Reporter 284.

The plaintiff in this action had a contract with the music committee of a Methodist church to direct the choir and play the organ for one year, with the provision that he would continue after the end of that time if his services were satisfactory. The contract stated that he could be released at any time by a three months' notice. A situation arose which made it desirable to remove him from the office. He sued to recover the amount that should be due him under the contract.

The church was not incorporated. The court held, by a split vote, that the stewards of the church were liable under the contract and must pay the plaintiff the amount due.
(March 1929)

MAJORITY CONTROLS BAPTIST CONGREGATION

Tennessee. Tennessee Court of Appeals,

Eastern Section. *Beard vs. Francis*, 309 S.W. 2d 788.

A minority group sought to enjoin the property of the congregation on the grounds that it was not cooperating with the Southern Baptist Convention. The lower court held for the plaintiff. The Court of Appeals reversed the decision, saying:

We are unable to see how the historic independence of Baptist congregations, with control by the majority, upon which all authorities agree, can be reconciled with the principle urged by the complainants.

(October 1958)

ONLY PAID-UP MEMBERS PERMITTED TO VOTE

Louisiana. Louisiana Court of Appeal in New Orleans. Sixth Baptist Church of New Orleans vs. Cincore et al, 91 So. 2d 922.

Both the Court of Appeal and the Supreme Court ruled that the congregation could make such laws as it needed to protect itself.

They have the right for their own government and their own existence to adopt regulations and minutes that would help them in the management of the affairs of this corporation.

Keep in mind that this concerns a Baptist church.
(June 1957)

CHURCH AS AN EMPLOYER

ARCHITECT AWARDED FULL FEE WHEN BUILDING WAS NOT ERECTED

Wisconsin. Wisconsin Supreme Court. *Mitterhausen vs. South Wisconsin Conference Association of Seventh-day Adventists*, 14 N.W. 2d 19.

The architect plaintiff had agreed to provide architectural service for the church which he orally suggested would cost about \$40,000. When bids came in it was evident that the cost would be nearer \$60,000. The architect sued to collect a fee on the larger amount. The lower court awarded him a fee based on \$40,000. The Supreme Court ruled that he should have a fee based on the larger amount because the signed contract specified that the architect did not

guarantee the accuracy of his estimates.
(January 1954)

CHURCH SEXTON AND WORKMEN'S COMPENSATION

New Jersey. *Moosebrugger vs. Prospect Presbyterian Church of Maplewood*, 96 Atl. 2d 401.

The sexton had gone to his own home for supper and was returning to church for the evening service when he was struck by a car. By a vote of four to three, the highest court of New Jersey denied him workmen's compensation for the injury. It is a marginal case because of the close decision. Had he been injured on church property, his right to compensation would not have been questioned.
(December 1953)

INJURIES TO WORKMEN

New York. New York Supreme Court, Appellate Division, First Department. *Zinsenheim vs. Congregation Beth David, Inc.*, 200 New York Supp. 2d 753.

Plaintiff, a glazier, was injured by a falling decoration while replacing an electric light bulb in a ceiling fixture. The trial judge awarded damages. The Appellate Court ordered a new trial on the ground that the court misinstructed the jury as to the extent of the congregation's legal responsibility.
(April 1961)

VOLUNTARY EMPLOYEE HAS NO PROTECTION AGAINST ACCIDENTS

New Jersey. Law Division of Morris County, New Jersey, Court. *Armitage vs. Trustees of the Mount Fern Methodist Church*, 110 Atl. 2d 154.

To cover the cost of the new addition to the church, pledgers were permitted to work on the building, receiving for such work \$1.50 per hour. Armitage was working on a scaffold which fell, and he was injured. Though one of the trustees, an insurance agent, had a policy to protect workers, the court ruled that those who were working as volunteers were not protected by the policy. He was not carried on the labor roll and therefore was not entitled to workmen's

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(May 1955)

CHURCH IN BUSINESS BEWARE OF COMMERCIAL VENTURES

Georgia. Hartman vs. First Bryan Baptist Church, 63 Georgia Reports 186, 36 American Reports 117.

The defendant church had organized a steamboat excursion to raise money for the church. It was not entirely successful, and lawsuits followed. The court held that the church as a corporation could not engage in commercial activities. However, individuals, acting on their own, can promote such enterprises and turn the profits over to the church.
(April 1959)

CHURCH FUNDS SHOULD BE AUDITED

Virginia. Trust Company of Norfolk vs. Snyder, 138 South Eastern Reporter, 477.

This involves a case of embezzlement. The church treasurer discounted church notes at the bank. Later he embezzled the amounts. This was not discovered until nine months after the theft took place. The trial court ruled that the bank

was liable, but the Court of Appeals ordered a new trial on the ground that the defendant (the church) would have to bear the burden of loss because it had not, in the nine months intervening, had the accounts audited.
(February 1928)

CHURCH AS SPECULATOR

Nebraska. Thompson vs. West, 59 Nebr. 677, 82 N.W. 13.

While it is proper for churches to place money in a savings bank and collect interest, or to invest in good securities, the law does not look with favor on speculation with church money.

The trustees of the church in this instance had been speculating through the purchase of vacant lots which were to be sold at a profit. The very conception of a church forbids it. It would be against public policy for churches of the land to enter into bitter competition with the market place.
(June 1948)

DENOMINATION COULD NOT CLAIM LOCAL CHURCH TRUST FUND

Kansas. Supreme Court. Shannep vs. Strong, 160 Pac. 2d 683.

Through a will, a United Brethren church received a trust fund. After the testator had died the church was disbanded. The conference with which the church was affiliated expected to receive the trust. The court held that there was nothing in the will to indicate that the testator wished the money turned over to the conference, and directed that it be distributed among other beneficiaries of the will.
(April 1947)

FLEXIBILITY IN CHURCH TRUSTS

New York. In re Warnock's Will, 124 N.Y. Supp. 2d 8.

The church accepted a bequest which stated that the property (house) should never be sold, and if it could not be accepted on that basis, then the property should be sold and the money distributed among several heirs. In time the property deteriorated and was no longer satisfactory as a manse. The Surrogate Court held that if it were sold and the money were invested in a new house and any surplus were placed in a church endowment fund, the desires of the testator would be fulfilled.
(July 1954)

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Indiana. Indiana Supreme Court. Bryan vs. Watson, 26 N.E. 666.

Several states have laws which prohibit the conducting of business on Sunday. In this case a man who made a pledge to the church refused to pay, insisting that the pledge was not collectible because it had been made on Sunday.

There is some legal precedent for this claim. The Indiana court, however, "scrapped" the earlier decisions by declaring that they were not sound in principle. It ruled that the defendant was under obligation to pay the pledge which he had made.

(June 1946)

PULPIT FLOWERS

New York. Surrogate's Court of Westchester County. In re MacFarland's Estate, 95 N.Y. Supp. 2d 258.

The estate left income-bearing securities to a church, specifying that the income should be used to supply flowers every Sunday for the church pulpit. This gift conflicted with the practice of members' contributing flowers as they were moved to do so. The court ruled that the money could be used to buy a suitable vase, with the name of the donor engraved thereon, to be used on the pulpit, with the provision that part of the money be held to make sure that flowers appear on the pulpit every Sunday of the year.

(December 1958)

TESTAMENTARY TRUST UPHELD

Kansas. Simons vs. Reynolds, 328 Pac.

2d 738.

The will of a Christian woman appointed her daughter to act as trustee of a certain area of land. All earnings from the land were to go toward payment of the minister's salary. Oil was found on the land, and money accumulated. The court decided that the money above that paid toward the minister's salary should not be given to residuary heirs as long as the church existed and supported a minister.

(March 1961)

VALIDITY OF TRUST FOR FOREIGN MISSIONS

Rhode Island. Thomas vs. General Board of Church of the Nazarene, 68 Atl. 2d 66.

The pastor of a Nazarene church in Providence left a will which placed in trust a sum of money with instructions

that the principal and interest should be expanded "for the general interests of the Church of the Nazarene in Africa."

The court was asked to answer two questions: (1) Could the local church accept the trusteeship of a sum of money involving foreign missions? (2) Did the will specify sufficiently that the money should be turned over to the board of missions of the denomination?

The court decided both in the affirmative, but ruled that the amounts of money and the time of turning it over to the missionary board be left to the discretion of the local church.

(June 1954)

WAR CONDITIONS INFLUENCE GIFT FOR NEW CHURCH

Maryland. Maryland Court of Appeals. Keyser vs. Calvary Brethren Church, 64 Atl. 2d 748.

A woman left \$1,000 to this church. The condition attached to the will stated that it was "to be held in trust for five years; if they do not build within five years, the money returns to my estate." War conditions intervened, and the church was not constructed within the five-year period. The estate asked to have the \$1,000 returned. The court ruled that conditions were such that the church could not be expected to keep this letter of the law, and the church retained control of the bequest.

(October 1955)

WILL VOIDED BY MINISTER'S INTEREST

Minnesota. Supreme Court (1955). In re Estate of Wilhelmina South, Deceased, 68 N.W. 2d 585.


The will which the minister witnessed did not make him a direct beneficiary, but it did leave a sum of money for a missionary training school of which he was president. The court held that the will was void because of the close relationship between the minister and the school.

(July 1956)

INHERITANCES—WILLS BEQUEST MADE TO A MINISTER

New York. Surrogate's Court. In re Devitt's Will, 172 New York Supp. 2d 848.

A sum of \$5,000 was left to a minister who was specifically mentioned as the pastor of St. Joseph's Church. The question arose as to whether he could



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inherit the money since he had left to serve another parish. The court held that the wording of the will was sufficient to identify him as the legatee although he no longer served St. Joseph's parish.

(February 1959)

GIFT TO RETIRED MINISTER NOT TAXABLE

Pennsylvania. Schall vs. Commissioner of Internal Revenue, 174 Fed. 2d 893.

Dr. Charles Schall was pastor of the Presbyterian church, Wayne, Pennsylvania. Upon retirement the congregation voted that he become pastor, "with salary or honorarium amounting to \$2,000 annually, . . . with no pastoral authority or duty."

The tax gatherers demanded payment of an income tax. The United States Tax Court supported the tax gatherers. The Court of Appeals, however, reversed the decision. Incidentally, if the word "gift" had been used rather than "salary" or "honorarium," there would have been no challenge of the gift.

(June 1950)

MINISTER MAY SUE FOR LIBEL

North Carolina. Pentuff vs. Park, 138 South Eastern Reporter 616.

A Raleigh newspaper denounced the plaintiff, a minister, saying that there was no "more ignorant man," nor one "less charitable toward men who might disagree with him." The article called the clergyman an Immigrant Ignoramus.

The clergyman sued, charging libel. The lower court dismissed the case. The Supreme Court reversed the decision. It decided that the article was prima facie libelous and that punitive as well as actual damages could be assessed.

(March 1928)

MINISTER NOT A PURCHASING AGENT

District of Columbia. Court of Appeals. Parks vs. Emory, 68 Atl. 25 677.

This church owned an apartment building, and the management of the building had been given by the trustees to a competent man. The building manager sued a tenant whose defense was that the minister of the church gave him permission to use the apartment. The court ruled that the minister had no authority to give this permission.

(November 1950)

PASTOR AS AGENT OF THE CHURCH



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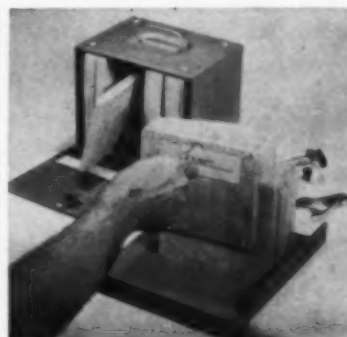
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West Virginia. West Virginia Supreme Court of Appeals. *Ronconi vs. Cook*, 150 South Eastern Reporter, 4.

The minister of the church signed a contract with a musician to train the church choir for the rendition of a sacred oratorio. For his services the musician was to receive 20 percent of the income from each performance after the deduction of expenses. When payment was not forthcoming, he sued the church.

The court found that the minister had signed as an agent, and gave a verdict of \$500 to the plaintiff. (July 1931)

PEW CAN'T TALK BACK

New York. Wall vs. Lee, 34 N.Y. 141.

Here is an old decision, one of many in the early days when disturbers of worship were more common than today. The holder of a pew evidently did not appreciate the sermon and rose and told off the minister. The minister responded by calling to his aid other worshipers, and they put the disturber out of the building. He sued for damages. The court said:

Nor can the degree of force used be open to dispute. So much as was necessary to remove the plaintiff the defendants undoubtedly had a right to use. (January 1949)

SPECIAL GIFT TO RETIRED MINISTER NOT TAXABLE

Pennsylvania. United States Court of Appeals, Third Circuit, Philadelphia. *Mutch vs. United States Commissioner of Internal Revenue*, 209 Federal Reporter 2d 390.

This minister on retirement would have a pension of \$1,206 per year. In addition he had securities which would pay him approximately \$3,000 per year. The church trustees felt he should have more income than this to support him and his wife, and they voted him an additional \$175 per month for as long as he lived. He argued that this was a gift for which the congregation expected no services. The court agreed with his argument so he paid no income tax on this amount.

(October 1954)

VOIDABLE GIFTS TO CLERGYMEN

Rhode Island. Rhode Island Supreme Court. *Nelson vs. Dodge*, 68 Atl. 2d 51.

A minister and his wife influenced one of the church members to transfer \$10,000 to them. The donor finally

awoke to the fact that he had been duped and sued to impress a trust upon the real estate in which the minister and his wife had invested the money. The court found for the plaintiff.

While the case is extreme, the general principle laid down by the court will apply in many cases:

*The donee in such a case has the burden to show perfect fairness toward complete freedom of and absence of influence upon the donor. * * * The wrong to the donor is in the influence exercised over him and not in the gift thereby obtained.* (*Ross vs. Conway*, 92 California 632, 28 Pac. 785. (June 1951))

WHO ARE MINISTERS OF THE GOSPEL?

United States Court of Appeals, Fifth Circuit. *Wiggins vs. United States*, 261 Fed. 2d 113.

This is the case of a minister of Jehovah's Witnesses being denied by the draft board the exemption from military duty which is the privilege of the clergy. The Court of Appeals decided against the draft board, pointing out that while the practices and training of ministers in Jehovah's Witnesses were quite different from those of orthodox churches, the plaintiff was exercising all of the functions of a minister and was entitled to the exemption. (May 1959)

PARSONAGES

METHODIST PARSONAGE CONTROL

New York. *Bristor vs. Burr*, 24 N. E. 937.

A suspended Methodist minister sued for damages when the trustees forcibly ejected him from the parsonage. The court ruled that the authority for the ejection rested with the conference of which the local church was a part, and that the trustees exceeded their authority in taking the action that they did.

(September 1945)

METHODIST DISTRICT PARSONAGE NOT TAX-EXEMPT

Massachusetts. Massachusetts Supreme Court. *Worcester District Stewards New England Conference vs. Assessors of Worcester*, 73 N.E. 25 898.

Massachusetts exempts parsonages used by ministers of local churches. But is a district parsonage so exempt? In this case the court decided that it should be

taxed. The court wrote:

In the present case the occupant of minister and having supervisory powers over many churches in the district in which he was superintendent, was not the incumbent as a minister in any of them.

(June 1949)

RENTING ROOMS IN RECTORY

District of Columbia. United States Court of Appeals. *District of Columbia vs. St. James Parish*, 153 Fed. 2d 621.

In the District of Columbia a governing statute gives tax exemption to one parsonage for each local church. It states that no property should be exempt "if used to secure rent or income for any activity other than that for which exemption is granted."

Here a church had an unmarried rector. To ease the financial burden of the parish he rented a portion of the house to three members of the church guild. The court ruled that the small sums of money paid in these rentals by guild members aided the work of the church and should not be considered as rental for profit.

(December 1947)

PROPERTY TITLES

Michigan. *Davy vs. Trustees of Protestant Episcopal Church*, 250 Mich. 530, 231 N.W. 83.

An Episcopal church was erected on the property of one James Biddle. Biddle afterwards conveyed to one Goss all of the property in the tract except that upon which the Episcopal church stood and the driveway thereto. The sale was made in 1868. From that date on, the church continued to use the land around the church to which it had no deed. In 1930 the owner sued the church to recover the property which the church was using for outdoor meetings, parties, etc. The court ruled in favor of the church on the ground of adverse possession (squatter's rights).

(September 1949)

CHURCH CANNOT STEAL NAME

California. *The First Born Church of the Living God vs. First Born Church of the Living God*, 22 So. 2d 452.

The defendant in this action is evidently a splinter from the first group. Leaving "The" off the title was not sufficient, the court ruled. The court also pointed out that the defendant group was actuated by improper motives in trying to select a name so close to that

of the church from which it had split.

Courts have usually held like this but at the same time have upheld the right of dissenting groups to use the generic names such as Presbyterian, Methodist, Baptist, etc.
(November 1946)

CONFLICT OF INTEREST STOPS SALE

New Jersey. New Jersey Superior Court. Zell vs. Borough of Roseland, 125 Atlantic Reporter 2d 890.

A church in a residential area wished to sell its property to a bank; but a bank, under zoning regulations, could not own property in residential areas. Through the interest of one influential member who was also a member of the borough council, the zoning lines were changed so the property was in a business zone. The court decided that the transfer was void because it was promoted by a member of the council who was a member of the church.
(September 1957)

METHODIST CHURCH ENJOINED

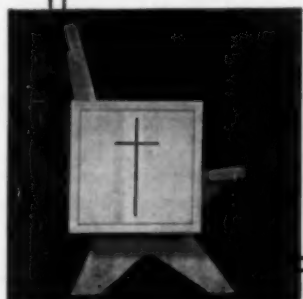
United States Court of Appeals, Fourth Circuit. Purcell vs. Summers, 145 Fed. 2d 979.

This case is close to the one mentioned above. When the Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church merged to form The Methodist Church, a group of dissenting churches in the South continued to use the title The Methodist Episcopal Church, South. The court denied the dissenters the use of this name. The group is now known as the Southern Methodist Church.
(March 1947)

RESTRAINTS ON CHURCH SITES

Wisconsin. Hall vs. Church of the Open Bible, 89 N. W. 2d 798.

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Sales contracts in a new development provided that only one-family houses, not more than two and one-half stories in height, with a garage for not more than two cars, could be erected. The court upheld the petition of property owners that no church should be erected in the development.

(January 1960)

Florida. Bucklew vs. Trustees Bayshore Baptist Church, Florida (1952), 60 So. 2d 182, 183.

The court said: *The high calling of religious organizations and churches does not give them any more right to set covenants at naught than any other organization.*

(January 1960)

TITLE TO MERGED CHURCH PROPERTY

South Dakota. South Dakota Supreme Court. Reformed Bethanien Church vs. Ochsner, 31 N. W. 2d 249.

This case is simple. Minority members of an independent church which legally merged with a Reformed church wished to keep title to the property in which they, as individuals, had invested. The court held that the merger was legally consummated and that the Reformed denomination (not the local church) held the deed to the property. However, if an agreement as to reservation of the title had been included as part of the merger, the independent church could have kept the title.

(October 1948)

TRUSTEES COULD NOT SELL CHURCH PROPERTY

Montana. Smith vs. Saint John Baptist Church of Bozeman, 211 Pac. 2d 975.

The church had been incorporated under an article which specified that its affairs should be managed by three elected trustees. There were no by-laws.

After the church ceased to function, one trustee died, a second moved away, the third continued to protect the property, applying income to the upkeep of the building, payment of taxes, etc. Under legal advice the third trustee, a woman, appointed two sisters to serve as trustees, and the three signed a deed conveying the property to a purchaser.

This transaction was challenged in court. The trial court ordered the plaintiff's petition dismissed. Carried to the Supreme Court of Montana, the sale was held invalid. The trustees in a Baptist church have no right to sell the property except by a vote of the membership

authorizing it.

(September 1950)

TAXES

CHURCH MUST PAY TAXES ON ROOMS WHICH BRING RENT

Texas. Texas Court of Civil Appeals. First Baptist Church vs. City of Fort Worth, 17 South Western Reporter 2d 130.

The church had rented rooms in the building for commercial purposes. The court ruled that these rooms were taxable. The judge said that it made no difference that the receipts received from rentals were being used to pay off a debt on the church building. The rooms were being used for commercial purposes.

(October 1930)

HOUSING ALLOWANCE IS TAX-DEDUCTIBLE

United States Court of Appeals, Eighth Circuit. Williamson vs. Commissioner of Internal Revenue, 224 Federal 2d 377. MacColl vs. United States, 91 Fed. Supp. 720.

Conning vs. Busey, 127 Fed. Supp. 958.

These three cases show rulings by various courts on the question of deducting the housing allowance written into the minister's contract from income in reporting the income tax. In each instance it was found to be legal.

(December 1956)

PARKING LOT EXEMPT FROM TAXATION

Pennsylvania. Superior Court, in re Second Church of Christ, Scientist of Philadelphia, 151 Atlantic Reporter 2d 860.

The lot was adjacent to the church, and there was insufficient parking on the street. The court held that the parking lot was essential for worship and therefore the parking lot should share in the exemption granted houses of worship. Two of the seven judges dissented. This is an important decision because of the severity of Pennsylvania laws. See next notation below.

(June 1960)

PARKING LOT WAS NOT TAX-EXEMPT

Pennsylvania. First Baptist Church of Pittsburgh vs. Pittsburgh (1941), 341 Pa. 568, 20A 2d 209, 134 A.L.R. 1169.

This involved a lot which was two-thirds landscaped and one-third used for parking. The court held that the two-thirds were held to prevent the erection

of an apartment building and to provide additional space for a future church building. As ground area for a future church is taxable, the court held that the land was taxable.

(June 1960)

TAXATION OF DUALY USED PROPERTY

Ohio. Trustees of Church of God of Cleveland vs. Board of Tax Appeals, 112 N.E. 2d 633.

The Ohio law exempts houses of worship exclusively. This is a case of a church building with a basement and two floors. The basement was used for Sunday school rooms. The first floor was used for worship. The second floor had two residential suites, one for the pastor and one for the janitor. The Ohio Board of Tax Appeals decided that the entire building was subject to tax. The Supreme Court, by a vote of four to three (marginal decision), ordered the second floor only to be taxed.

(November 1953)

TAX EXEMPTION DENIED ON INCOMPLETE BUILDING

California. California District Court of Appeal, Second District. First Baptist Church of San Fernando vs. Los Angeles County, 248 Pac. 2d 101.

Ground was broken for the new church on August 30, 1948; the cornerstone was laid on January 9, 1949; the assessing date was March 1, 1949. The first services were held in the new building on April 10, 1949. The court supported the claim of the assessors and ordered the church to pay taxes on the property, saying:

The fact of use on the tax date rather than intention to use was the deciding factor.

(February 1955)

ZONING LAWS

CHURCH MAY BE EXCLUDED FROM RESIDENTIAL DISTRICTS

California. Corporation of Presiding Bishop of Jesus Christ of Latter-day Saints vs. City of Porterville, California, 203 Pac. 2d 823.

Note the distinction between the issue here and the decision second below. That referred to an entire community; this permits zoning in a residential district.

The court ruled in favor of the city. It pointed out that there were other areas where the church could be located

without injury to the cause of worship.
(March 1954)

HISTORIC CHURCH WINS ZONING SUIT

South Carolina. South Carolina Supreme Court (1957). *Stevenson vs. Board of Adjustment of the City of Charleston and First Baptist Church of Charleston*, 96 S.E. 2d 456.

This case involved a church with growing pains which felt it necessary to build a new educational building. The suit was complicated because the church indicated that later the building might be used for a day school. The court decided that the church should be permitted to build the additions desired, but if the building were ever used for a day school, it would have to be limited to an attendance of not more than 270 students.

(August 1957)

ZONING ORDINANCE VOID

New York. North Shore Unitarian Society, Inc. vs. Village of Plandome, 109 N.Y. Supp. 2d 803.

The church had bought a piece of land for the erection of a new church building. Before the building was erected, the village passed a zoning ordinance forbidding church buildings in that area. The court ruled for the plaintiff church on two grounds: (1) The erection of a church building would promote community health, safety, and morals; (2) the zoning ordinance was discriminatory because it permitted the erection of clubhouses, municipal buildings, railroad stations, etc.

(May 1954)

VARIOUS TOPICS

AIR CONDITIONING MUST WORK

Texas. Super-Cold Southwest Company vs. First Baptist Church, Corsicana, 219 S. W. 2d 569.

Plaintiff installed air conditioning equipment which was guaranteed to reduce the temperature of the church fifteen degrees below the air outside the building. A test showed that the guarantee was not kept, and the church withheld the cost, which was \$8,500. The court found for the defendant church.

(January 1950)

ARTIST CHALLENGES REMOVAL OF HIS MURAL

New York. Supreme Court. *Crimi vs.*

Rutgers Presbyterian Church of New York City, 89 N. Y. Supp. 2d 812.

The artist completed a mural for the church in 1938. It showed Jesus Christ as a heavy-chested, powerful man. In 1946, objections to the presentation led to the painting over of the mural. The artist objected and sued the church for permission to take the mural from the church at the expense of the congregation. The court said "No."

It merely shows that those representing the 1938 congregation in this church thought highly of the fresco mural, while those representing the 1946 congregation did not like it.

(February 1952)

CHURCH MUST PAY FOR APPROACH NEGLIGENCE

Minnesota. *Mulligan vs. St. Louis Church of St. Paul*, 95 N.W. 2d, 1.

Under Minnesota law churches are exempted from liability for injuries to worshipers which happen on church property. The woman plaintiff was injured while using the walk approaching the church. The court found for the plaintiff, and the church had to pay damages.

(August 1959)

CHURCH SIGNS

Colorado. Colorado Supreme Court. *Parkview Baptist Church vs. City of Pueblo*, 336 Pac. 2d 310.

After the church had erected a twenty-seven-square-foot sign near the street, the city passed an ordinance limiting such signs to twenty feet. The Supreme Court held that such action by the city could not be made retroactive and that the sign need not be removed.

(May 1960)

CONGREGATION CAN USE SCHOOL BUILDING

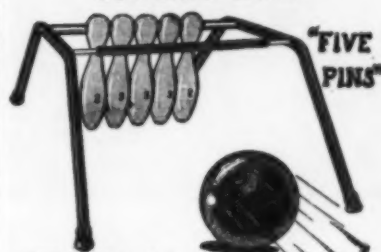
Florida. Florida Supreme Court. *Southside Estates Baptist Church vs. Board of Trustees of School District No. 1, Duval County, Florida*, 115 So. 2d 697 (1959).

The court held that the first amendment to the Constitution was not violated when the congregation used a school building at times when it was not needed for school purposes.

(July 1960)

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The Minister's
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Recommended Music For Special Days

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CHRISTMAS

A Song of Jesus, based on "Kingsfold," arranged by R. Vaughan Williams (SATB with soprano or baritone solo), 20 cents. (1)*

The Heavenly Gates Are Opened, arranged by Donald Reed (Austrian carol, SATB), 25 cents. (1)

Noel! Noel! Noel! Gaston G. Allaire (SATB), 22 cents. (4)

What Star Is This? George Blake (SATB), 22 cents. (4)

A Christmas Lullaby, Walter Maurant (S or SA), 25 cents. (10)

Unto Us the Christ Is Born, Healey Willan (SATB), 25 cents. (6)

Beside Thy Manger Here I Stand, Bach—Strube (SAB), 20 cents. (6)

He Came Here for Me, Ron Nelson (SATB), 20 cents. (9)

A Child Is Born in Bethlehem, Robert Chambers (SATB), 20 cents. (9)

Candle Glow, Star Burn Bright, Jean Davis (SATB), 25 cents. (11)

PALM SUNDAY

So Lowly Doth the Saviour Ride, Austin Lovelace (SATB), 22 cents. (1)

Hosanna! David Williams (a cappella, SATB), 20 cents. (4)

Jacob's Vision, arranged by Walter Ehret (English hymn, SATB), 22 cents. (4)

O Thou Eternal Christ, Ride On! Austin Lovelace (SATB), 22 cents. (2)

Lift Up Your Heads, Joseph Roff (SATB), 25 cents. (2)

Enter In, O Christ, Leo Kempinski (SATB), 30 cents. (8)

Hosanna, Paul Koch (SATB with children's choir), 20 cents. (8)

Christ's Entry into Jerusalem, William J. Skeat (SATB), 30 cents. (8)

Mighty Is the Lord, Wihla Huston (SATB), 25 cents. (10)

Were You There? arranged by Westbrook (Negro spiritual, SATB), 25 cents. (2)

EASTER

Come to the Tomb, Austin Lovelace (SATB), 24 cents. (2)

God Is Ascended Up on High, Arthur Frackenpohl (SA), 25 cents. (10)

Christ, to Thee Be Glory, H. Schuetz (SATB), 25 cents. (7)

An Anthem for Easter, William G. Blanchard (SATB with three trumpets), 30 cents. (8)

Come Ye Faithful, Raise the Strain, Lindemann-Sateren (junior choir and SATB), 20 cents. (5)

Wondrous Love, arranged by Paul Christiansen (southern folk hymn, SATB), 20 cents. (5)

Sing We Now, Cassler (TTB), 20 cents. (5)

Hail to the Lord's Anointed, Praetorius—Hilton (SATB), 20 cents. (7)

A Celebration of Easter, Roy Ringwald (cantata for SATB), \$1.25. (10)

SOLOS

Easter Song, Beardsley Von de Water—Simon (high or low voice), 60 cents. (1)

O, Who Like Thee, Oliver—Davis (medium voice), 60 cents. (1)

Whither Shall I Go From Thy Spirit? Carl Mueller (medium or high voice), 60 cents. (1)

Ever Presence, Jackson (medium voice) 75 cents. (1)

Psalm 121, Jackson (medium voice), 75 cents. (1)

WEDDING SOLOS

O Saviour, Guest Most Bounteous, Austin Lovelace (low voice), 75 cents. (2)

Our Father, by Whose Name, Austin Lovelace (high voice), 75 cents. (2)

O Ye Who Taste That Love Is Sweet, Austin Lovelace (high or low voice), 75 cents. (2)

Jesus, Stand Beside Them, Austin Lovelace (high voice), 75 cents. (2)

O God of Love, to Thee We Bow, Austin Lovelace (high voice), 75 cents. (2)

Regenesis, Alice Williams (baritone). (3)

PATRIOTIC

July 4, Memorial Day, Etc.

Once to Every Man and Nation, Lee Kjelson (SATB), 25 cents. (1)

O God, Our Help in Ages Past, Hastings (SATB), 20 cents. (1)

NEW ORGAN NUMBERS

Prelude on "Rockingham", T. Frederick H. Candlyn, 75 cents. (2)

Prelude on "St. Bernard", T. Frederick H. Candlyn, 75 cents. (2)

Prelude on "Mit Freuden Zart", T. Frederick H. Candlyn, 75 cents. (2)

Chorale Prelude based on "Lanier", Peter Lutkin, 60 cents. (1)

Battle Hymn of the Republic, William S. Steffe—Simon, 50 cents. (1)

Fanfare—Procession (tuba theme), Candlyn, 75 cents. (1)

Entrée du Cortège from "Messe de Mariage", Theodore Dubois, 75 cents. (1).

Cantabile, Caesar Franck, 75 cents. (1)

Pastorale (based on Innsbruck, 1539), Richard Peek, 60 cents. (1)

Marche Triomphale, Williams. (3)

MUSIC JUST RECEIVED

The Magnificat and All Praise to Jesus' Hallowed Name, prepared by Paul Bunjes (chant-chorale for Christmas), \$1.25. (6)

The Benedictus and Let the Earth Now Praise the Lord, prepared by Paul Bunjes (chant-chorale for Advent), \$1.25 (6)

Hodie Christus Natus Est, Harold Rohlig (short Christmas cantata), 90 cents. (6)

From Heavens Above Ye Angels All, Henrich Spitta (Christmas cantata for treble or mixed voices, strings or wood winds), 75 cents. (6)

Drop Down Ye Heavens From Above, Paul Bunjes (Advent prose), 25 cents. (6)

Seven Preludes on Hymns, Camil Van Hulse (for general use), \$2.00. (6)

The Infant Jesus, Dietrich Buxtehude (Christmas cantata for mixed choir, strings, and continuo), \$1.50. (6)

Three anthems by Bendetto Marcello, edited by Richard Peek (all unison) (6):

Lord, Who Shall Dwell Upon Thy Holy Hill, 20 cents.

Thou Madest Man but Lower Than the Angels, 20 cents.

O Lord God, Who Dwelleth With Thee, 25 cents.

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Planning for Church Music, James Rawlings Snyder, \$1.25. (2)

Basic Principles of Singing, William Carroll Rice, \$1.25. (2)

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2. Abingdon Press, New York—Nashville
3. Paragon Music Publishers, 57 Third Avenue, New York, New York
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8. J. Fischer & Bro., Harristown Road, Glen Rock, New Jersey
9. Boosey & Hawkes, Box 418, Lynbrook, New York
10. Shawnee Press, Inc., Delaware Water Gap, Pennsylvania
11. Music Publishers' Holding Corporation (Remick Music Corporation, M. Witmark & Sons), 619 West 54th Street, New York 19, New York
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Church Management: July 1961



Sketch—St. Peter's Church, Perth Amboy, N. J. • The Very Rev. G. H. Boyd, Rector

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David A. MacLennan*



When I lived in New Haven, Connecticut, my Protestant blood sometimes came to a quick boil when I heard a radio newscaster conclude his broadcast with this reminder to the faithful members of one branch of the Church: "Today is a day of obligation." He referred to the fact that for our separated brethren of the Roman communion that particular day was one which included attendance at mass. Have we Protestants been too gentle in stressing the fact that every Lord's Day is a day of obligation for the faithful who "profess and call themselves Christian" within the churches of the reformed branch of Christ's church on earth? Granted, we cannot compel church members to take their vows to study the peace and prosperity of the church more seriously. Nor would we appeal to any dubious other-worldly or next-worldly reason for regular participation in the public worship of God. There is not much to be said for blasting at the saints who are present in church on Sunday for the sins of omission on the part of those who are absent. Perhaps through the printed or mimeographed word we can reach all our people with a positive message concerning the spiritual benefits to be gained from being constant, intelligent Christian churchgoers. Some years ago the distinguished scholar, then professor of theology in a fine Southern seminary, Professor Kenneth J. Foreman, produced a leaflet on "How to get more out of going to church." Hebrews 1:25, as translated by Dr. Edgar J. Goodspeed lays it down: "Let us not neglect meeting together." Today teenagers and others ask "Why?" Dr. Foreman's succinct answer remains true: "That God shall become more real to you; that you shall get a more honest look at yourself as you are; that you shall become more aware of the communion of saints; that your eyes shall be opened and your heart

warmed toward all God's children on this planet." Even desultory churchgoers are familiar with the words of Jesus that the Father of our spirits desires real worshippers to worship him in spirit and in truth. (John 4:23, 24). It may help to translate that directive into practical suggestions for them. Here are a few suggestions for the person who asks how church attendance may become more significant:

(1) Prepare yourself, even if you have to be busy before coming to Church. Ask God's help to keep you from being hectic, rushed, annoyed, before you come. Every mother of young children knows that it is possible to work hard and still keep the soul fresh. (2) Never go alone to church if you can help it. Invite someone to accompany you or to meet you there. Worship is not a solitary experience and to be with someone makes the social character and benefits of public worship more apparent. It also enables you to share the best with another, which is surely of the spirit of the Gospel. (3) Come a few minutes before the opening hymn begins. Better still, be in your place when the organ prelude begins. It helps to have some moments of quiet, of "centering down" and re-collecting our scattered thoughts before we actively join in acts of praise and prayer. We manage to get to weddings and funerals on time. (4) When you take your seat, occupy your time before service begins with what you find helpful. Study the bulletin or calendar. Read the words of a hymn or two. See what the sermon theme is and think what you would say about it. Pray for those who serve through the ministry of the Word, of praise, of prayer, and also for all who sit in pews or listen in over the air if the service is broadcast. (5) Participate actively in the service. Follow the hymns, and sing if you possibly can—even when the words or tune are unfamiliar. Join silently in the prayers if it is not the custom to say audibly the "Amen's". Lis-

ten for God's Word coming through the words of Scripture and sermon. (6) Don't be a watch-watcher! If you must think of time, think of tomorrow. What can you take into Monday and the other days—from Sunday's experience of God's presence and message?

* * *

Sermon Seeds

1. When Double Vision is Wonderful. Text—John 1:42: "He brought him (Simon) to Jesus. Jesus looked at him, and said, 'So you are Simon the son of John? You shall be called Cephas (which means Peter—from the word for rock in Aramaic and Greek).'" J. B. Phillips' translation: "Jesus looked steadily at him and said, 'You are Simon, the son of John. From now on your name is Cephas' (that is, Peter, meaning 'a rock')." "

One of Britain's eminent Christian leaders, the late Dr. William E. Sangster, had a sermon entitled "Christ has double vision." Dr. Sangster used these words from John's record of Jesus' call of Simon Peter to illustrate his claim that our Lord saw both the obvious person and the person who might emerge from God's action upon his life. There is also a sermon here we may develop so that our hearers may find in Christ the giver of new vision and insight, and also be helped to look on others with something of Christ's double vision. Introduction might acknowledge that when double vision is an actual physical condition it is far from wonderful. It is confusing and disturbing. Double vision in the spiritual sense is wonderful when we see not only the actual but the potential. (1) Jesus possessed this ability to a superlative degree. Consider his steady look at and into Simon Peter. Someone observed that there were three Simon Peters. First, there was the Simon Peter as Simon Peter saw himself. Second, there was the Simon Peter his friends and acquaintances believed him to be.

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Third, there was the Simon whom Jesus knew he could make. Jesus' view of him became the determining one. "You will be a strong rock of a man, upon whom I can found my Church." (2) Christ came to give us vision, to open the eyes of our soul, to make it possible for us to see ourselves, and God, and our fellow-humans with something of his spiritual and moral "twenty-twenty" vision. As the divine ophthalmologist he can give us the vision we need. Think of the transformations of personality wrought by persons who looked at unlikely specimens of humanity with something of Christ's insight! One schoolteacher found an apparently dull boy not only hard of hearing but discouraged. The teacher believed in the boy, and encouraged him. Together with the boy's mother confidence in her son, that "school-m'arm's" double vision helped make Thomas Alva Edison. (3) What about your view of yourself? Is it, as we say often today, "a dim view"? Do you see yourself whipped, defeated, confused? You would like to know which one is you. Is it the person your family sees? Your business or professional associates? Your acquaintances? One penalty of being successful or wealthy is that we may never see ourselves as we truly are. A wag said that when a man becomes a bishop three things happen to him. First, he never eats a poor meal again; second, he never reads a good book again, and third, he never hears the truth about himself! But this could be said of us. Here an unusual poem by Dr. Dietrich Bonhoeffer, Christian victim of the Nazis, is relevant. You will find it in the paper-book edition of his letters and verses. It is entitled, "Who am I?" His concluding lines contain the tremendous secret:

**"Who am I? They mock me,
these lonely questions of mine,
Whoever I am, Thou knowest,
O God, I am Thine!"**


Because we belong to God we are a bundle of possibilities—unlimited. See yourself as Christ sees you, not as shifting, unstable sand, but as a rock of dependability, of courage, or faith.

II. *Living All Your Life.* Texts: Romans 6:11; 1 John 3:14—"So you must consider yourselves dead unto sin, but alive unto God through Jesus Christ our Lord." "We know that we have passed from death unto life because we love the brethren." (New English Bible: "In the same way you must regard yourselves as dead to sin and alive to God, in union with Christ Jesus.") "We for our part have crossed over from death to life;

this we know, because we love our brothers.").

"Millions now living are already dead!" This was the startling claim made in a sermon title by the late Dr. George Laughton, sometime pastor of St. James United Church, Montreal, Canada, and latterly of First Congregational Church, Toledo, Ohio. With his inimitable flair for sensational sermon subjects (his sermons were solidly Christian in content), he countered the claim of visiting sectarians who had placarded the community with their then popular slogan, "Millions now living will never die!" Dr. Laughton's contention is supported by evidence. We may land one of our number on the moon, but we may not be fully alive on the planet earth on which we were born. We sing about being pilgrims; our actions better suit a parade of wooden soldiers! In one of his early books Dr. Walter Russell Bowie quoted a letter received from his small son while Dr. Bowie served in France during the first world war. "I hope you will live all your life", wrote the boy. He simply hoped that his father would live a long life, and not have it terminated in France. It is like the message of the New Testament, and of the Lord whom we encounter in the New Testament. God in Christ sends us his love, and desires that we should live all our life—life eternal, abundant, life by his grace and in his power. What does "alive unto God" mean? Here the preacher will follow his own method of furnishing the biblical answer. Exegesis will certainly illuminate the scripture. Here are some suggested meanings: (1) It means being aware of life in God, under God, with God. Recall the poem found in many anthologies: "God—let me be aware. Let me not stumble blindly down the ways." (2) It means realizing all that your baptism signifies. When you took the step, or when vows were made for you, you passed into a new kind of existence. We are in that new sphere and relationship now. It is what the apostle Paul meant when he spoke of being "in Christ." James Moffatt made it clear in his version of 2 Corinthians 5:17—"There is a new creation whenever a man comes to Christ." Life is new every morning. (3) We know that we have life, or more accurately we know when God possesses us, when we love the brethren. (1 John 3:14) Consider the notes sounded in this affirmation. (a) There is the note of assurance: "We know—" Out of deep experience, out of continuous involvement. (b) there is the note of transition: "We have passed

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from death to life." The life of timeless reality has begun here and now. "This is life eternal . . ." "He that has the Son has life." (c) We love with "agape"—love, and we love the brethren. Surely there is no exclusiveness in this love. It is not simply our congenial friends we love, but all for whom Christ died. We desire that Christ may become their liberator, their life-giver, their joy. So from the Unseen comes the message Dr. Bowie heard in wartime, "I send you my love. I hope you live all your life." (An extended development of this theme will be found in an Upper Room devotional booklet, *How to Live All Your Life* by David A. MacLennan.) Thornton Wilder's play *Our Town* has a memorable illustration in the speech of Emily in the village graveyard after her death.

III. *Would you like a rest?* Texts: Mark 6:31—And he said to them, come away by yourselves to a deserted place, and rest a while. For many were (continually) coming and going, and they had not even leisure enough to eat." (*Amplified New Testament*). Matthew 11: 28-30—"Come to me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest—I will ease and relieve and refresh your souls. . . ." (*Amplified New Testament*).

"Wouldn't you like to rest?" is a question even youngsters sometimes answer in the affirmative. Summer days bring the prospect of holidays, vacations, and rest as well as a change. Some harassed housewives and mothers think that there is something to be said for heaven being a place where you can sit for ever and ever! I am indebted to a column by Professor William Glasgow of Trinity College, Glasgow, Scotland for an unusual sidelight on the late President Franklin D. Roosevelt. Dr. Barclay recently read the biography of C. F. Garbett, Archbishop of York in the Church of England. Dr. Garbett met many famous personages, among them World War II U. S. ambassador, Alexander Kirk. Mr. Kirk spoke of the amazing powers of recuperation possessed by our wartime president. In 1940 Kirk had seen Mr. Roosevelt carried to his cabin on a yacht in a condition of extreme exhaustion. He seemed very old and tired. In an hour's time he emerged looking twenty years younger. The president's daughter gave the explanation: "Father is like that ; since his illness (Roosevelt had polio) he has trained himself to rest intensively; that is how he goes on."

"To rest intensively" ought to be a skill of Christians. God has fashioned

life and our selves so that we alternate between labor and leisure, between action and repose, between work and worship and play. Professor Barclay suggested that intensive rest is possible only if (1) the mind is at rest. We can only rest our minds if we can control and direct them "to think of the things which make for peace." (See Philippians 4:6-9). One powerful source of mental rest is to think magnificently of God in his majesty, in his justice, in his providential care of all he has created, in his unlimited love as we experience it by his Holy Spirit in the total event of Jesus Christ. (2) Resting intensively in a way to recreate us and make us more useful instruments of God's purpose comes not in cessation from labor but rest in the midst of labor. This may mean a change of activity and a change of pace. Our Scottish biblical scholar and writer tells of a more famous biblical scholar, the late Professor James Moffatt. He had three tables at which he worked. On one table was the manuscript of his translation of the scriptures then in progress. On one was the manuscript on an early church father on which he was also then engaged. On a third was the manuscript of a detective novel he was writing. "Moffatt's way of resting was to move from one table to another." Doing nothing for a prolonged period is boring—and exhausting! Some church members find their church boring, or at least unalluring because they do nothing for, within, or through it. (3) The master-key to recreative, intensive rest is found through making contact with a source of adequate power. It is here that the sublime invitation of Christ come home. To go to him in prayer, in love, in study of his revelation and teaching, his death and resurrection, his continued presence with and among his Church—to rest in the Lord even if around us is turmoil and complex problems, this is the secret of renewing rest. Jesus himself had to go apart into "deserted places" to make contact with God, the ground of his life, the Father of his spirit, the life within his life "than self more near." He himself makes it possible for us to recharge our depleted energies, gain fresh perspective, and to return to our task refreshed.

The preacher will deal faithfully with the passage in Matthew by explaining how learning and yoke-bearing brings Christ's rest and peace. With the Master's humility and sharing of the load we find rest in our toil.

IV. *The Right and the Wrong Kind*

of Worry. John 14:1 in the *New English Bible* translation: "Set your troubled hearts at rest. Trust in God always; trust also in me." Professor R. B. Y. Scott, Old Testament scholar, and member of the Princeton University Department of Religion said of this beautiful translation of the familiar words of Christ in John's best known chapter: "It is worth the price of the whole book to have that translation." Much as our people and we ourselves know and love the King James Version of these words, here is fresh meaning for worried souls. Jesus who knew what was in man knew that his own first disciples' hearts were troubled. In the world, he said in another place, you will have tribulation. This is the kind of world in which trouble is a "constant." Preaching on this theme "in depth" is surely indicated today, when North American Christians have almost pressed the panic button as they contemplate the Communist world, the failure of many efforts to win the once uncommitted new nations to our side, the threat of nuclear war, the race against our chief competitors to land men on the moon. Insecurity is felt by many in a time of increasing automation and shrinking world markets. When we add personal and domestic burdens, tragedies, threats to our peace, is it any wonder that Christians either panic and become dangerously reactionary, or in fright take up with some "new" religion or philosophy which promises peace of soul in a dozen easy lessons?

(1) But there is a good kind of anxiety or worry, a Christian kind of caring. Some persons ought to worry more, not less! There are cares of life which choke the seed of faith. There is also the care, the concern or even worry which has to do with what Paul called the care of all the churches (2 Cor. 11:28). Word study of the Greek words *merimna* and the verb *merimnan* bring out this difference. Also reflection on the right kind of caring or worry should show Christians that we must be concerned not with our own comfort, security, health, but with God's cause in the world. No one ever helped to lessen or end any kind of injustice or disease or fighting who did not worry about the effects of these scourges on God's children and His kingdom. A simple meaning of the word as used by Paul in reference to all the churches is "to be occupied with". Surely we ought to be occupied with some demanding concerns. So worry is right when it leads us to take thought for each other (1 Cor. 12:25). It is right when we are con-

cerned and take practical steps because of our concern, for our fellow-Christians. (Philippians 2:20). Can we be at peace if Christians anywhere are suffering needlessly? It is also right for us to be anxious concerning the greater usefulness and strength of our part of the great Church. (2 Cor. 11:28).

(2) There is a wrong kind of worry. For the Christian this worry may come from too much involvement with our secular society. (Matt. 13:22, Mark 4:19; Luke 8:14 and Luke 21:34). It is wrong to worry about the future (Matt. 6:25, 26, 28-30). If this is our Father's world then he cares for all within it. "Set your troubled hearts at rest" says the supreme authority, "Trust in God always." Said a noble scholar of our time: "It is wrong for a Christian to worry because it is essentially irreligious. . . it merely incapacitates a man from meeting problems when they do come." (Matt. 6:34). Worry is wrong when we center it on trivial things. That is why Martha was wrong. (Luke 10:41). Our Lord needed not a banquet but serenity before he went to his last trial and to the cross. Worry about pleasing the wrong kind of people is wrong. It is God whom we are to please.

(3) The cure for the wrong kind of worry is to throw the burden on God, he loves to bear it (1 Peter 5:7; Phil. 4:6). We are never alone. Christ is with us and within us, beside us and before us. "Set your troubled hearts at rest. Trust in God always; trust also in me," says the Lord of life and death, the victor of today and all the tomorrows.

Parson's Book(s) -of-the-Month

With summer days ahead we need not apologize for using some of them to "loaf and invite the soul", and to stretch and invite the body back into greater efficiency. There should also be time, even if it is in early morning or when the weather makes outdoor sports or activity impossible, to give attention to our reading. Without attempting full-length reviews, let me commend to you some recent books I have found rewarding for my interior life and for my preaching and pastoral tasks. First is *The New English Bible*, published jointly by both Oxford and Cambridge University presses. I hope you can obtain the less expensive edition, about \$1.25 in U. S. or Canadian currency. I agree with champions of the King James and Re-

vised Standard Versions, the language of the new translation is not as suitable for liturgical use as either of the other versions. But what a joy to read in a study, to use in preaching, to communicate vivid and clearer meaning!

The Mind of Jesus by William Barclay is a one volume combination of two volumes by this extremely lucid and helpful biblical scholar from Scotland. Published by Harper's for \$5.00 it is a large book and a great value. This is a book written for today's enquirers. Few biblical scholars have Barclay's gift for clear, systematic, and richly illustrated exposition. *An Expository Preacher's Notebook* by D. W. Cleverly Ford (Harper's \$3.50) is an unusually helpful sample of an Anglican expository preacher's work. Symptomatic of the revival of biblical preaching here are sermons with a fine introductory essay. Sermons are exegetical, expository, Christian—and relevant. *Focus on Infinity* by Raymond W. Albright (The Macmillan Co., \$4.95) is an exceptionally well written, carefully documented biography of one of the three greatest preachers America has possessed (in my book the other two are Jonathan Edwards and Harry Emerson Fosdick)—Phillips Brooks. This new life of the famous rector and bishop will do for a new generation of readers what the earlier biography by Allen did for his contemporaries. Professor Albright has a felicitous style and an instinct for the significant features and emphases of Brooks' personality and superb ministry.

Resources for Worship by Clarice M. Bowman (Association Press, New York, pp. 383, \$4.95) is precisely that, a resource book for leaders of Christian worship services, in camp, chapel, church, assembly where two or three or two or three hundred or thousand meet in the name above every name. It impresses this reader as being the life-time selection and compilation of a radiant spirit and well-informed mind. All who know the author and compiler, Miss Clarice M. Bowman, will feel that this tribute to her personality and ministry is not exaggerate. It is a large book, with two main divisions, "I. Resources for Inward Preparation" and "II. Resources for Planning." The perennial needs of growing souls and the resources of the Christian Year are kept in view. Helpful guides to planning worship are included. The list of sources indicates a truly catholic taste in the sense of discriminating preference for excellent writers of every background. This is a reference



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book for pastor, teacher, and all who participate in planning worship.

Valiant for the Truth. A Treasury of Evangelical Writings, compiled and edited by David Otis Fuller, published by McGraw-Hill Book Company, Inc., New York, is a large volume of 460 pages which sells for \$7.95. Contents span the Christian centuries from the Apostle Paul, Athanasius and Ambrose through the Reformers and the 18th century Protestant leaders (Edwards, Tennent, Wesley, Whitefield, Brainerd, Asbury) down to Talmage, Spurgeon, Moody, Haldeman and J. Gresham Machen. Some will wish that other evangelical Christians were represented, but there are other anthologies which are more inclusive. The collection is well done, well printed, well indexed.

Bishop Stephen Neill's prodigious editorial work continues, and now gives us two more in the excellent *World Christian Books* series. One is by Bishop Neill himself who always writes interestingly and inspiringly: *Man in God's Purpose* (Association Press, New York, \$1.00). The other is by the British counterpart of Dr. Kenneth Scott Latourette, Professor John Foster. His book, also selling for one dollar, is entitled *To All Nations* and completes the survey of Christian expansion begun in the first series of *World Christian Books*. Both these pocket books deserve wide circulation. Both are soundly Christian, factual, informative and should stimulate growth in Christian understanding and vision.

This Is Protestantism by Arthur W. Mielke, published by Fleming H. Revell Co., Westwood, N. J. (\$2.50) is as clear and convincing interpretation of positive Protestantism as can be found in a book of 127 pages. Dr. Mielke is one proof that a scholarly preacher can commit to writing the results of honest and continuous study while remaining a busy parish minister in a downtown church (Syracuse, N. Y.) He writes well and his opening and closing chapters are worth the price of admission! These chapters are entitled respectively "The relationship of Protestantism to Judaism, Eastern Orthodoxy, and Roman Catholicism" and "Dynamic Protestantism." Read this book this summer and you will come to Reformation Sunday and to your confirmation or church membership classes with more ammunition than ever.

Notable Quotes

"A door was opened in heaven." We never know when that will happen. It may be in the park when walking by the "round pond." It may be as you sit alone thinking of your circumstances. It may be—how I wish it could be—here in Church, for this would justify my ministry. "After this I looked, and, behold a door was opened in heaven." When this happens, we shall always see God in control of all that is, God with eyes, who knows us through and through, and Christ the one through whom God reaches us. This is the Christian revelation, and the result is always Christian poise.—D. W. Cleverly Ford, *An Expository Preacher's Notebook* Harper & Brothers, New York. 1961. \$3.00. page 220

In the U. S. A., it is claimed, 60 per cent of people have a church connection. Few Churches in northern Europe would claim more than 30 per cent. But to turn to Africa and Asia is to enter a different scene. In Africa the proportion of Christians is 11 per cent; in Asia 3 per cent; and most of the remaining 89 and 97 per cent have known no Christian influence at all. Asia holds more than half the world's people. In Asia Christians are proportionately fewest. To Asia, according to the flesh, our Lord Jesus Christ Himself belongs. The fact of the world-wide Church should mean that for a world task Christians are ready to give and to go where need is greatest. "To all nations, beginning from Jerusalem: Ye are witnesses of these things." (Luke 24:47, 48). John Foster, *To All Nations* World Christian Books, No. 35, page 86. Association Press, New York. \$1.00.

He showed himself to them as they travelled on the road (Luke 24:13-30). When he met them, they were travelling in disillusionment; when he left them they were travelling in wonder. The road that led to nowhere became with the risen Jesus the road that led to glory.—William Barclay, *The Mind of Jesus*, page 311. Harper & Brothers, New York. \$5.00.

What Karl Barth, the father of the twentieth century revival of theology, said of his own unexpected emergence as a reformer could also be said of Luther, that he was like a man climbing in the darkness a winding staircase in the steeple of an ancient cathedral. In the blackness he reached out to steady himself, and his hand laid hold of a rope. He was startled to hear the clanging of

a bell. That bell has never ceased to proclaim the Protestant principle that men are made right with God, not by doing good works, but by trusting absolutely in the unmerited grace of God given to all men through Jesus Christ.—*This Is Protestantism* by Arthur W. Mielke, page 36. Fleming H. Revell Co., Westwood, N. J. \$2.50.

This truly great man (Phillips Brooks) and religious genius was loved for what he was. He preached about things in which everybody was interested in a language everybody understood. He might very well have succeeded in any other chosen field. He was a genius without the infirmities of the temperament of genius and his genius expressed itself normally, naturally, and most attractively in religious thought and life. Brooks knew the human soul as Thoreau knew the New England woods and Tennyson the castle walls of old England. He was able to identify himself with causes greater than himself, even with the will of God itself.—Raymond W. Albright, *Focus on Infinity. A Life of Phillips Brooks*, page 400. The Macmillan Co., New York. May 1961. \$4.95.

Jest for the Parson

Some years ago a gifted preacher told this story of the three turtles. Was it to emphasize the slowness of God's people as they proceeded on their mission? These three turtles decided they would go on a picnic down on the banks of the Willamette River. They packed their lunches and arrived at the river. Before they could begin eating it started to rain. They decided that one must go back after an umbrella so that they could eat in the dry. The smallest turtle was the one who finally agreed to go if the others would promise not to eat the sandwiches while he was gone. It was agreed. They waited a day, a week, a month, until finally a year had gone by. Still the turtle did not return. They waited for two years. Finally, one waiting turtle said to the other, "He's not coming back, let's go ahead and eat the sandwiches." Just then the little turtle stuck his head from behind the nearby rock and said, "If you do, I won't go."

In the August issue of
Church Management:
Church-Sponsored Day Schools

Handbook of Dedications

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Beloved in Christ: Forasmuch as God hath put into the hearts of his children a generosity that has made possible to this church these new bells as an aid to our worship of him in this holy place and as an invitation to all who hear, to come and worship him, it is right that we should now dedicate to God these bells and set them apart to the holy use for which they are designed.

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Giver of all skill of mind and hand—
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MINISTER: In faith in our Lord Jesus Christ, who has inspired men to offer in his presence their best in music—
PEOPLE: We dedicate these bells.

MINISTER: Moved by the Holy Spirit, our Guide in the worship of God, our Inspiration in praise, our Helper in the understanding of truth and beauty, love and service—
PEOPLE: We dedicate these bells.

MINISTER: To kindle the flame of devotion and to call by their ringing voices all who hear, to worship the Father in heaven in spirit and in truth—
PEOPLE: We dedicate these bells.

MINISTER: To ring out the melody of psalm and hymn and spiritual song in such wise as to stir the memories of sacred times the hearts and minds to sacred deeds—
PEOPLE: We dedicate these bells.

MINISTER: To comfort the sorrowful, to cheer the faint, to bring peace and love to human hearts, and to lead all who hear into the way of eternal life—
PEOPLE: We dedicate these bells.

ALL: O God, our Father, most holy and most high, unto whom we have access by one Spirit thru our Lord Jesus Christ: we give unto thee praise and honor and worship. We thank thee that thou hast made us so that music can lift our hearts and minds to thee. Grant that we and all who hereafter shall hear the music of these bells shall be moved to love thee more, serve thee better, worship thee,

The *Handbook of Dedications* has become a familiar department in our annual directory issue. We do not have the space to print services for every occasion each year, so we stagger the programs. If you do not find the service you wish in this directory, turn to the one for 1960, or 1959, or 1958, or even farther back. Readers who save this annual issue from year to year will have a most valuable catalog of useful reference material.

praise thee, and pray unto thee more regularly, led and inspired by thy Holy Spirit. This we ask in the Name of our Lord Jesus Christ. Amen. Blessing and glory, wisdom and thanksgiving, honor and power and might be unto our God for ever and ever. Amen.
(and the bells will say "Amen")

¹As used in the First Presbyterian Church, Mangum, Oklahoma.

Litany of Consecration for Members of a Newly Recognized Church²

CONGREGATIONAL CHAIRMAN:

To all who have had a part in bringing this Church together, we express the thanks of the Fellowship Congregational Group. In behalf of the group, I now bring this community of persons to the Minister of the Congregational Union of Cleveland to be consecrated as a church.

MINISTER: To the glory of God, our Father and Creator,

PEOPLE: We dedicate ourselves.

MINISTER: To His worship in prayer and song, for the ministry of His word,

PEOPLE: We dedicate ourselves.

MINISTER: For the guidance of our children and youth in the Christian way of life, and instruction in righteousness,

PEOPLE: We dedicate ourselves.

MINISTER: In grateful remembrance of those who went before us, in gratitude for labors and sacrifices, to the forwarding of their principles of freedom under God,

PEOPLE: We dedicate ourselves.

MINISTER: To the well-being of the living, to the renunciation of evil, to the weak and to the strong, to the rich and to the poor,

PEOPLE: We dedicate ourselves.

MINISTER: To the publicizing of Truth, to the liberty of the children of God, to respect for the worthy past, acceptance of future good,

PEOPLE: We dedicate ourselves.

MINISTER: To the integrity of the family, the guidance of childhood, the fellowship of man,

PEOPLE: We dedicate ourselves.

MINISTER: To noble toil for this community, to promotion of civic righteousness, to the consecration of all earthly powers to God's glory,

PEOPLE: We dedicate ourselves.

MINISTER: Seeing you are compassed about with so great a cloud of witnesses, we declare and consecrate you as the Fellowship Congregational Church to serve our God in the city of Wickliffe. Be steadfast in all things reflecting to the greater glory of God.

PEOPLE: We accept this responsibility, and dedicate ourselves and our resources to that end.

HYMN OF CONSECRATION: "Rise Up O Men of God."

²As used in the Fellowship Congregational Church Wickliffe, Ohio, Norman L. Hersey, Congregational Chairman.

The Dedication of Organs³

MINISTER: Dearly beloved, it is right and proper that an instrument whose sole purpose is to glorify God, be set aside in a service of worship for His specific use. For such an act of dedication we are here assembled.

To the glory of God the Father, before whom the morning stars sang and all the sons of God shouted for joy when the foundations of the earth were laid, who for us and our salvation gave His only begotten Son, and

who puts a new song in our mouth:

PEOPLE: We dedicate this organ.

MINISTER: To the Praise of Jesus Christ, our Lord, whose birth the herald angels proclaimed and to whom the heavenly host will sing: "Worthy is the lamb that was slain to receive power and wisdom and might and glory and blessing."

PEOPLE: We dedicate this organ.

MINISTER: To the Honor of the Holy Ghost, Who alone can move us to praise and Who with the Father and the Son, we worship and glorify as One God, world without end:

PEOPLE: We dedicate this organ.

MINISTER: To enable thy children as they lift their voices in congregational singing, through majestic chorals and beautiful melodies, by praise and prayer to worthily magnify thy holy name:

To awaken with us the spirit of devotion and inspiration that men may go from this place with high resolve to do thy holy will;

For the interpretation of the message of the great masters of music,

For making the gospel more vivid and effective by its many voices,

For the development of beauty in music and the Glorification of Thee in song and anthem so that men may enjoy the blessing of music and the talents of those who present it:

For the lifting up of voices who plead for mercy, and who seek comfort and strength in times of trouble and who wish to glorify the name of the eternal and everlasting God.

PEOPLE: We set this instrument to Thy Glory, oh Lord, remembering the gifts which made it possible and those in whose memory these gifts were presented and with high hopes for all who shall worship in this holy place for ages to come, in the name of the Father, the Son and the Holy Ghost.

THE POSITIV ORGAN

MINISTER: Historically, the Positiv organ is one of the oldest divisions that is included in the modern pipe organ, dating from the middle ages. Its fine, clear voices are used in playing the music of the past, as well as accompanying the choir in joyful and exalted music of the present.

PEOPLE: "Let everything that breathes, praise the Lord. Yea, Praise the Lord."

CHANCEL CHOIRS: "Praise Ye the Lord, the Almighty" . . . Stralsund Gesangbuch

(accompanied by Positiv organ)

THE CHOIR ORGAN

MINISTER: The Choir organ is an outgrowth of the Positiv and is an elaboration of it. The Choir organ is "under expression" meaning that by properly placed shutters, any stop can be soft or loud, depending upon the organist's desire. The Choir division is used in accompanying the choir for responses, for playing solo melodies in organ compositions and accompanying the congregation in quiet hymns of meditation and prayer.

PEOPLE: "Upon the instrument of ten strings and upon the psalter, upon the harp with solemn sound for thy faithfulness, O praise the Lord."

CONGREGATIONAL HYMN (sung quietly, accompanied by Choir Organ)

Breathe on me, Breath of God,

THE SWELL ORGAN

MINISTER: The Swell division is the second expressive section of our organ. It too, is located behind a second set of shutters. In the Swell we find the many solo stops called for in the organ literature of the past and present, but also the fiery brilliance of the chorus reeds which add the power and drive to the entire organ, and which are so prominently used in the magnificent hymns of praise.

PEOPLE: "One generation shall praise thy works to another and shall declare thy mighty acts! O sing praises to the Most High, all ye people"

CHANCEL CHOIRS: "Halleluia, Amen" (Judas Maccabeus)

(accompanied by the Swell Organ)
George Friedrich Handel

THE GREAT ORGAN

MINISTER: The stops of the Great organ make up the backbone of the entire ensemble. Used alone, its brilliant mixtures add a topping to the flue chorus which gives weight and profundity to the congregational hymns, or the choir anthems. All of the other divisions of the organ may be played from the Great manual, but it's fine voices are always the predominating sound heard even when the full organ is used.

PEOPLE: "Great is the Lord and greatly to be praised in the city of our God"

CONGREGATIONAL HYMN No. 1 (accompanied by Great Organ)

Holy, Holy, Holy! Lord God Almighty!

THE ANTIPHONAL ORGAN

MINISTER: Our Antiphonal organ is entirely exposed against the west wall of the sanctuary. Its voices include both solo and accompanimental stops. The crowning jewel of the entire

organ is located in the Antiphonal division and that is the "Trompette en chamade" or Fanfare trumpet. The trumpet is located in the center with its gleaming metal pipes projecting horizontally into the nave of the church. It is used on the high church festivals and in music of exalted and stately character. The remainder of the antiphonal is used in accompanying the congregation and the balcony choirs and in responsorio organ music played back and forth between the main organ and the antiphonal.

PEOPLE: "Praise Him with trumpet sound, Praise Him with lute, Praise Him with strings and pipes. Let everything that breathes praise the Lord!"

TRUMPET FANFARE

ANTIPHONAL CHOIR: "Of the Father's Love Begotten" . . . Plain Song (accompanied by Antiphonal Organ)

THE CARILLON

MINISTER: The Carillon, which has already been dedicated, does not only peal forth from the church steeple, but often it will be used for the worshippers in the sanctuary.

PEOPLE: "The heavens declare the glory of God and the firmament showeth forth His handiwork. Day unto Day uttereth speech and night unto night showeth knowledge. Let the redeemed of the Lord say so! The Organist will play a verse of "Praise ye the Lord, the Almighty" on the Carillon.

THE ENTIRE ORGAN (including the Pedal organ)

MINISTER: The Pedal organ is really the foundation for all the other divisions of the organ, for it is responsible for the bass melody of every hymn, anthem, or solo that is sung or played. It contains certain representatives of every division, as well as many individual voices of its own. The pipes range in size from 32 feet to about 6 inches and are voiced from the softest to nearly the fullest in the entire organ. The pedal is extremely important and was included with each of the manual divisions as they were separately dedicated.

PEOPLE: "Deep calleth unto deep at the noise of thy waterfall. How I went with the throng and led them to the house of God. With the voice of joy and praise, a multitude keeping holy-day. Hope thou in God!"

CONGREGATIONAL HYMN: (will those knowing German or able to read it, sing in German and all others

use English words of
"Nun danket alle Gott,"

**This service was used in Saint Paul's United Church of Christ, Chicago. Gerard W. Grauer, minister. Note that the closing hymn is sung in the original German and, also English.*

Dedication of a Manse*

SCRIPTURE READING, Deuteronomy: 6-9; 20:5; Psalm 127:1
HYMN FOR A HOUSEHOLD: The Lady of the Manse

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.

Dost Thou, with heaven in Thy ken
Still seek a dwelling-place with men,
Wandering the world in ceaseless quest?

O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found
The fox is sheltered in his ground,
But dost Thou still this dark earth tread

And have no place to lay Thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait Thy presence to be blest—
O Man of Nazareth, be our guest!

(Daniel Henderson)

DEDICATION LITANY: Led by Clerk of the Session.

As a dwelling place for the Pastor
and his family who will serve God in
this pastorate,
We dedicate this manse.

As a testimony to the Christian stewardship of those who have made this dwelling possible,
We dedicate this manse.

As a place of fellowship, family love,
and Christian hospitality,
We dedicate this manse.

As a place to remind us of the need of spiritual food and of our dependence upon God for our daily needs,
We dedicate the kitchen and dining area.

As places of rest and recuperation,
We dedicate the bed rooms.

As a place of inspiration, of preparation and counseling,
We dedicate the study.

As a place of recreation, stimulation of the mind and of relaxation,
We dedicate the family recreation room.

As a place of beauty for growing things and happy outdoor living,
We dedicate the garden area.

As a symbol of our belief in the Christian home, and to the glory of the Father, the Son and the Holy Spirit,
We dedicate this manse.

PRAYER OF DEDICATION: The Pastor.

UNISON PRAYER: O God, our Heavenly Father, we thank Thee for the home into which each of us came when we entered this world of mystery and wonder, shrined in hallowed affections and memories, where duty was made sacred and love nurtured, and where we learned to call Thee Father. Hallow, we pray Thee, all homes with Thy gracious presence and divine peace and love. May there be in them true concord, loving sacrifice and unfailing loyalty. Be with all who are homeless and many each find a place in the larger household of God who is our true home, now and evermore. Amen.

THE BLESSING:

Bless the four corners of this house
And be the lintel blest,
And bless the hearth and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin,
And bless each crystal window-pane
That lets the starlight in;
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God
The peace of love o'er all.

*As used in the Lake Street Presbyterian Church, Elmira, New York. Gordon W. Mattice, Minister.

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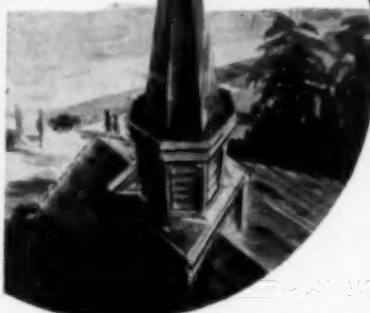
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Camden Artcraft Co.
The B. F. Goodrich Co.
Ossit Church Furniture Co.
West Leonard Upholstering Co.

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Upper Room

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Architectural Bronze &
Aluminum Corp.
Claridge Products &
Equipment Inc.
W. L. Clark Co.
A. C. Davenport & Son, Inc.
U. S. Bronze Sign Co.

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Champion Dish Washing
Machine Co.
Edward Don & Co.
Fearless Dishwasher Co., Inc.
Hobart Mfg. Co.
Hotpoint Co. (Commercial
Products Div.)
Jackson Products Co.

Universal Dishwashing

Machinery Co.
John Van Range Co.

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Extendoor, Inc.
Holcomb & Hoke Mfg.
Co., Inc.
Hough Mfg. Corp.
Leggett Co.
New Castle Products, Inc.
Rolscreen Co.
WacoWall Division

DOORS & FIRE BARRIERS (metal)

Overly Mfg. Co.

DOSSAL HANGINGS

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J. Theodore Cuthbertson, Inc.
Kanel Brothers

DRAPES (room divider)

Kanel Brothers

DUNKING STATIONS

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Bohn Duplicator Corp.
A. B. Dick Co.
Gestetner Duplicator Co.
Milo Harding Co.
Meyer, Inc.
Master Addresser Co.
Speed-O-Print Corp.
Vari-Color Duplicator Co.

EASELS

Langhington Aluminum Co.

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DeJur-Amsco Corp.
DuKane Corp.
K.L.A. Laboratories
Rawland-Borg Corp.
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Bethany Press
Church Account-O-Lope System
Church Envelope Co.
MacCalla & Co.
National Church Supply Co.

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Colorado Fuel & Iron Corp.

FILMSTRIPS & SLIDES

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Broadman Press

Cathedral Films, Inc.
Christian Education Press
Church-Craft Pictures, Inc.
Family Films, Inc.
Society for Visual Education, Inc.
Fred Visser Co.
Westminster Press

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Chadco
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Inc.
Church Systems Co.
Carroll Good, Inc.
William H. Leach Associates
National Church Supply Co.
Remington Rand Inc.

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Co.

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American Floor Machine Co.
Breuer Electric Mfg. Co.
Clarke Floor Machine Co.
Finnell System, Inc.
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INSURANCE (fire & liability)
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 Marvin A. Taylor
INSURANCE (life)
 Ministers Life & Casualty Union
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 Santa Fe Studios of Church Art
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 American Mat Corp.
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Artcraft Theatre Equipment Co.
Automatic Devices Co.
Kanal Brothers

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Wooster Products Co.

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Stained Glass Color-Art

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Overly Mfg. Co.

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Arlington Aluminum Co.
Augsburg Publishing House
Augustana Book Concern
Beckley-Cardy Co.
Bethany Press
Bible Study Ass'n
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Arthur Davenport Associates, Inc.
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Higley Press
Judson Press
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Telematics, Inc.
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Upper Room

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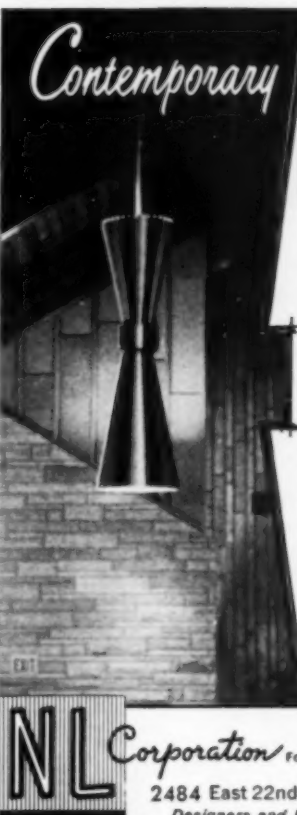
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Trenton, N. J.
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American Cleaning Equipment Corp.
1600 S. Dearborn St., Chicago 16, Ill.
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Temple, Texas
American Floor Machine Co.
Div. of American-Lincoln Corp.
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2018 Adams St., Toledo, Ohio
American Optical Co.
Buffalo 15, N. Y.
American Playground Device Co.
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American Seating Co.
Grand Rapids 2, Mich.
American Sunday School Union
1816 Chestnut St., Philadelphia, Pa.
Amerimount Church Furniture Co.
Muskegon, Mich.
Ampro Corp.
1345 Diverser Parkway, Chicago 14, Ill.
Anchor Post Products, Inc.
6642 Eastern Ave., Baltimore 24, Md.
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Architectural Bronze & Aluminum Corp.
3638 W. Oakton St., Skokie, Ill.
Arlington Aluminum Co.
19013 W. Davidson, Detroit 23, Mich.
Armo Steel Corp.
703 Curtis, Middletown, Ohio
Armstrong Cork Co.
Lancaster, Pa.
Artrcraft Theatre Equipment Co.
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Arrive Post Card Co.
325 Fifth Ave., New York 10, N. Y.
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1060 Broad St., Newark 2, N. J.
Ashtabula Sign Co.
Ashtabula, Ohio
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20 S. Ontario St., Toledo 2, Ohio
Association Films, Inc.
347 Madison Ave., New York 17, N. Y.
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426 S. Fifth St., Minneapolis 15, Minn.
Augustana Book Concern
Rock Island, Ill.
Austin Organs, Inc.
156 Woodland St., Hartford 1, Conn.
Automatic Devices Co.
2121 S. 12th St., Allentown, Pa.
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1019 Wealthy St., S.E., Grand Rapids 6, Mich.
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134 W. 54th St., Chicago 9, Ill.
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- 1900 N. Narragansett, Chicago 39, Ill.
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11426 Schoefer Highway, Detroit 27, Mich.
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Paramus, N. J.
Bohn Duplicator Co.
444 Fourth Ave., New York 16, N. Y.
Bond Equipment Co.
29 Moody Ave., St. Louis 19, Mo.
Bonelli, James
832 N. 63rd St., Philadelphia 31, Pa.
Boroughs Mfg. Co.
3000 N. Burdick St., Kalamazoo, Mich.
Bradley Washfontain Co.
2347 W. Michigan St., Milwaukee 1, Wis.
Breuer Electric Mfg. Co.
5098 N. Ravenswood Ave., Chicago 40, Ill.
Brewer-Titchener Corp.
Cortland, N. Y.
Bridgeport Brass Co., Hunter Douglas Div.
30 Grand St., Bridgeport, Conn.
Brinkton, Inc.
710 N. Fourth St., Minneapolis, Minn.
British Information Services
45 Rockefeller Plaza, New York 20, N. Y.
Broadman Press
127 Ninth Ave., N., Nashville 3, Tenn.
Broadway Plan Church Finance
City National Bank Bldg., Houston, Texas
Brunswick Corp.
2605 E. Kilgore Rd., Kalamazoo, Mich.
Burke, J. E. Co.
Fond du Lac, Wis.
Burr Chemical Co.
3329 Auburn, Rockford, Ill.
Burrill, Inc.
424 Nichols Rd., Kansas City 12, Mo.
Business & Institutional Furniture, Inc.
625 N. Milwaukee St., Milwaukee, Wis.
Butler Mfg. Co.
7434 E. 13th St., Kansas City 26, Mo.
- C**
- Camden Artcraft Co.
180 N. Wacker Dr., Chicago 6, Ill.
Carlton Chapels
238 N. E. Oregon St., Portland 12, Ore.
Carey, Phillip, Mfg. Co.
Lockland, Cincinnati 15, Ohio
Carondelet Mfg. Co.
5826 S. Broadway, St. Louis 11, Mo.
Carrier Corp.
Carrier Parkway, Syracuse, N. Y.
Carriker Church Furniture Co.
Box 520, Monroe, N. C.
Casavant Freres, Ltd.
St. Hyacinthe, Quebec, Canada
Cathedral Craftsmen
P. O. Box 286, Waukesha, Wis.
Cathedral Filmstrips
2921 W. Alameda Ave., Burbank, Calif.
Celotex Corp.
120 S. LaSalle St., Chicago, Ill.
Central Mfg. Sales Co.
Fifth & Vine Sts., North Little Rock, Ark.
Chadco
10672 Artcraft Ave., Garden Grove, Calif.
Champion Dish Washing Machine Co.
P. O. Box 4097, Erie, Pa.
Chancel, Inc.
P. O. Box 21, Rye, N. Y.
Chimes
- 1818 Outpost, Hollywood 28, Calif.
Christian Education Press
1505 Race St., Philadelphia 2, Pa.
Chrysler Corp. (Airtemp Div.)
1600 Webster, Dayton 1, Ohio
Church Account-O-Lope System, Inc.
161 W. Exchange St., Akron 2, Ohio
Church-Craft Pictures
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Church Business Administration
Brookville Rd., Glen Head, N. Y.
Church Film Service
6509 N. 32nd St., Omaha 12, Nebr.
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Claridge Products & Equipment, Inc.
Harrison, Ark.
Clarim Mfg. Co.
4640 W. Harrison St., Chicago 44, Ill.
Clark, W. L. Co., Inc.
56 Lafayette St., New York 13, N. Y.
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Studebaker-Packard Corp.
30 E. Clay Ave., Muskegon, Mich.
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Cole Steel Equipment Co.
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Collegiate Cap & Gown Co.
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Collins, William, Sons & Co.
425 Fifth Ave., New York 16, N. Y.
Colorado Fuel & Iron Corp.
P. O. Box 1920, Denver, Colo.
Columbia Acoustics & Fireproofing Co.
Stanhope, N. J.
Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.
Congoleum-Nairn, Inc.
195 Belgrove Dr., Kearney, N. J.
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Connick, Charles J., Associates
9 Harcourt St., Boston 16, Mass.
Consolidated General Products, Inc.
24th & Nicholson Sts., Houston 8, Texas
Cook, David C., Foundation
850 N. Grove Ave., Elgin, Ill.
Cotrell & Leonard, Inc.
398 Broadway, Albany 1, N. Y.
Counselors International, Inc.
690 E. Green St., Pasadena, Calif.
Creative Buildings, Inc.
510 N. Goodwin St., Urbana, Ill.
Crowell, Thomas Y., Co.
432 Park Ave., S., New York 16, N. Y.
Crusader's Bible Studies, Inc.
5000 N. W. 10th St., Oklahoma City, Okla.
Cumerford, Inc.
912 Baltimore Ave., Kansas City 5, Mo.
Curtis Mfg. Co.
1905 Kienlen Ave., St. Louis, Mo.
Curtition Corp.
12616 Chadron Ave., Hawthorne, Calif.
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202 E. 44th St., New York 17, N. Y.
Cuthbertson, J. Theodore, Inc.
2013 Sansom St., Philadelphia 3, Pa.
- D**
- Da-Lite Screen Co., Inc.
Warsaw, Ind.
Damp-Chaser, Inc.
P. O. Box 520, Hendersonville, N. C.
Davenport, A. C. & Son, Inc.
311 N. Desplains St., Chicago 6, Ill.
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518 N. W. Third St., Oklahoma City 3, Okla.
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1770 W. Berneau Ave., Chicago 13, Ill.
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1508 Sherman Ave., Evanston, Ill.
DeMoss Associates, Inc.
Valley Forge, Pa.
DeMoulin Bros. & Co.
Greenville, Ill.
Dettra Flag Co.
Oaks, Pa.
Dick, A. B. Co.
5700 W. Touhy Ave., Chicago 48, Ill.
Dimco-Cray Co.
207 E. Sixth St., Dayton, Ohio
Dole Refrigerating Co.
5910 N. Pulaski Rd., Chicago 30, Ill.
Dolge, C. B., Co.
Westport, Conn.
Don, Edward & Co.
2201 S. LaSalle St., Chicago 16, Ill.
Doubleday & Co., Inc.
Garden City, N. Y.
Downs Carpet Co., Inc.
Indiana Ave. & A St., Philadelphia 34, Pa.

Draper, Luther O., Shade Co.
Spiceland, Ind.
Drexler Print Shop, Inc.
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Dukane Corp.
St. Charles, Ill.
du Pont de Nemours, E. I., Inc.
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Durable Mat Co.
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Durham Mfg. Corp.
Muncie, Ind.
Dwyer Products Corp.
Calumet St., Michigan City, Ind.

E

Eastman Kodak Co.
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Edins Service Specialties
801-809 Pecan St., Abilene, Texas
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255 Jefferson Ave., S.E., Grand Rapids 3, Mich.
Electronic Organ Arts, Inc.
4949 York Blvd., Los Angeles 42, Calif.
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50 Sylvester St., Westbury, L. I., N. Y.
Endicott Church Furniture, Inc.
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Esser, T. C., Co.
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Estey Organ Co.
Brattleboro, Vt.
Evangelical Books
Greenville, N. Y.
Extendoor, Inc.
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F

Falcon Alarm Co., Inc.
243 Broad St., Summit, N. J.
Family Films, Inc.
5823 Santa Monica Blvd., Hollywood 38, Calif.
Fearless Dishwasher Co., Inc.
175 Colvin St., Rochester 2, N. Y.
Finger Lakes Stone Co.
Elba Hollow Rd., Ithaca, N. Y.
Finnell System, Inc.
500 East St., Elkhart, Ind.
Flexicore Co., Inc.
1932 E. Monument Ave., Dayton 1, Ohio
Flynn, Michael, Mfg. Co.
700 E. Godfrey Ave., Philadelphia 34, Pa.
Folclcraft
Mendota, Minn.
Force, Gilbert A., Co.
7220 W. Touhy Ave., Chicago 48, Ill.
Foster Church Furnishings, Inc.
914 Old Nepperhan Ave., Yonkers, N. Y.
Franklin-Lee Co.
12801 S. Halsted Ave., Chicago 28, Ill.
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Waynesboro, Pa.
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Dayton 1, Ohio
Fritsen Brothers
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Funk & Wagnalls Co.
153 E. 24th St., New York 10, N. Y.

G

Garnett Church Furniture & Mfg. Co.
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252-17 Northern Blvd., Little Neck 63, N. Y.
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15 Summit Ave., Cathlamet, N. J.
General Printing Co. (Quik-Stix Badge Div.)
504 W. Grand Ave., Oklahoma City 2, Okla.
Gestetner Duplicator Corp.
216 Lake Ave., Yonkers, N. Y.
Glass-art
P. O. Box 2010, Santa Fe, N. M.
Good, Carroll, Inc.
17 Park Place, New York 17, N. Y.
Goodrich, B. F., Co.
Watertown 72, Mass.
Goodyear Tire & Rubber Co.
1144 E. Market St., Akron 16, Ohio
Gospel Light Publications
Glendale 5, California
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Rochester 3, N. Y.
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Iron Mountain, Mich.
Grenadier Corp.
200 E. 138th St., New York 51, N. Y.
Grelwe, Inc.
2426 Reading Road, Cincinnati, Ohio
Grinnell Co.
260 W. Exchange St., Providence 1, R. I.
Gunther
Box 664, Chula Vista, Calif.
Cumyon Co.
Elkhorn, Wis.
Guth Edwin F. Co.
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H

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Butler, Ind.
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Huntington Laboratories, Inc.
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I

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Jackson Products Co.
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622 Wilmington Ave., St. Louis 11, Mo.
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Judson Press
1703 Chestnut St., Philadelphia 3, Pa.
Judson Studios
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Justice, Ivan S. & Associates
214 Washington Ave., Elyria, Ohio

K

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Kanel Brothers
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Keeck, Henry, Inc.
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Kent Co.
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Chamber of Commerce Bldg., Pittsburgh 19, Pa.

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Yonkers, N. Y.
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L

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Warsaw, Ind.
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Leggett Co.
350 N. Clark St., Chicago 10, Ill.
Leid Mfg. Co.
2816 W. 16th St., Little Rock, Ark.
Lith, Michael, Sales Co.
145 W. 45th St., New York 36, N. Y.
Little, Brown & Co.
34 Beacon St., Boston 6, Mass.
Little Giant Mfg. Co.
P. O. Box 1188, Orange, Texas
Ludowici-Celadon Co.
75 East Wacker Dr., Chicago 1, Ill.

M

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Ministers Life Bldg., Minneapolis 16, Minn.
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Miracle Equipment Co.
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Mitchell Mfg. Co.
2740 S. 34th St., Milwaukee 46, Wis.
MJM Mfg. Co.
8479 Steller Dr., Culver City, Calif.
Moller, M. P., Inc.
Hagerstown, Md.
Monroe Co.
60 Church St., Colfax, Iowa
Monroe Music Co.
30 Carson St., Uniontown, Pa.
Moody Filmstrips
Box 25575, Los Angeles 25, Calif.
Moore, E. R., Co.
932 W. Dakin St., Chicago 13, Ill.
Morehouse-Barlow Co.
14 E. 41st St., New York 17, N. Y.
Morrison Record Laboratories
120 S. Batavia Ave., Batavia, Ill.
Muench-Kreuzer Candle Co.
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N

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Pulpit Digest
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Avon, Ohio
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- S**
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Sangamon Mills
Cohoes, N. Y.
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NEW PRODUCTS

NEW WAX PLUS POLYMER FINISH

A major advance in floor finish chemistry has led to the development of a new product that combines the advantages of both waxes and polymers, according to the Service Products Division of Johnson's Wax.

The product is new "Waxtra!" and is described by the company as a com-

pletely new, extra-tough floor finish that provides both the heavy-duty performance of natural waxes with the traffic-resistant toughness of man-made polymers.

"The recent discovery of a new synthetic raw material has enabled our research chemists to create a truly universal product that gives the most desired performance characteristics on every type of floor," said Thomas L. Fitzgerald, field sales manager for Johnson's Service Products.



New "Waxtra!" is available in 5, 12, 30 and 55-gallon containers.
Circle No. 7611 on coupon.

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Church Management, 2491 Lee Boulevard, Cleveland Heights 18, Ohio

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Planning to Build: () Entire New Church; () Worship Unit Only;

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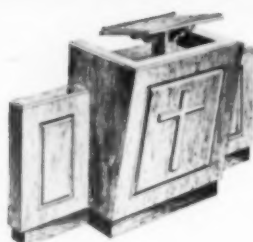
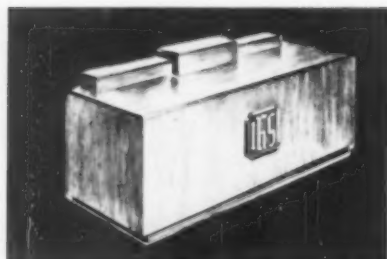
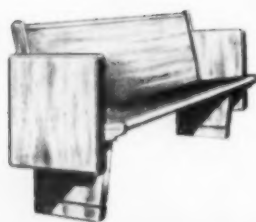


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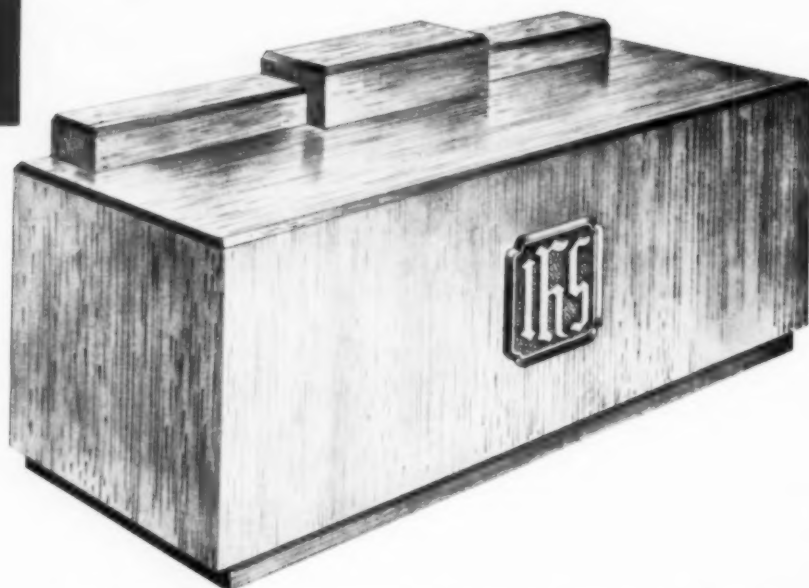
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